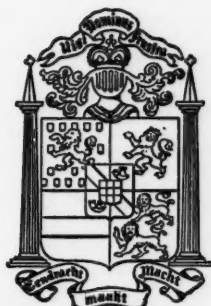


WESTERN THEO. SEMINARY
HOLLAND, MICHIGAN

The REFORMED REVIEW



The Reformed Church in America

A Quarterly Journal of the
WESTERN THEOLOGICAL SEMINARY
Holland, Michigan

May, 1960

Volume 13

Number 4

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PAUL'S USE OF THE ADAM TYPOLOGY	<i>Richard C. Oudersluis</i>	1
A PLEA FOR EVANGELICAL PASTORAL CARE	<i>James C. Eelman</i>	11
THE NETHERLANDS REFORMED CHURCH: HER LIFE AND FAITH	<i>Lester J. Kuyper</i>	18
THE CLAIMS OF THE BERKELEY VERSION	<i>Sylvio J. Scorza</i>	32
CAMPUS HIGHLIGHTS		39

BOOK REVIEWS

Jesus and the Future Life, by William Strawson	<i>Bastian Kruitbof</i>	41
Biblical Interpretation, by E. C. Blackman; The Interpretation of the Bible, by J. D. Wood	<i>Richard C. Oudersluis</i>	42
The Christology of the New Testament, by Oscar Cullman	<i>William C. Carlough</i>	42
Paul and the Salvation of Mankind, by Johannes Munck	<i>John W. Beardslee III</i>	44
The Lord from Heaven, by Leon Morris	<i>Charles Vander Beek</i>	44
A Shorter Commentary on Romans, by Karl Barth	<i>Isaac C. Rottenberg</i>	45
The Great Paradox, by Ad. Haentzschel	<i>Isaac C. Rottenberg</i>	46
The Gospel of the Kingdom, by George Eldon Ladd	<i>Harold N. Englund</i>	46
Devotional Introduction to Job, by Andrew W. Blackwood, Jr.	<i>Daniel H. Fylstra</i>	48
Revelation and the Bible, edited by Carl F. H. Henry	<i>Glen O. Peterman</i>	48
Authority in Protestant Theology, by Robert Clyde Johnson	<i>Raymond R. Van Heukelom</i>	50
The Case for Theology in Liberal Perspective, by L. Harold De Wolf;		
The Case for a New Reformation Theology, by William Hordern;		
The Case for Orthodoxy, by Edward John Carnell	<i>M. E. Osterhaven</i>	51
Darwin, Evolution, and Creation, edited by Paul A. Zimmerman	<i>Abraham De Vries</i>	54
John Calvin—Contemporary Prophet, edited by Jacob T. Hoogstra	<i>Harry Buis</i>	55
John Calvin, The Man and His Ethics, by Georgia Harkness	<i>Donald J. Bruggink</i>	55
The Riddle of the Roman Catholicism, by Jaroslav Pelikan	<i>Elton M. Eenigenburg</i>	56
Luther's Works, edited by Jaroslav Pelikan	<i>Raymond R. Van Heukelom</i>	57
Luther's Works, Volume 23, edited by Jaroslav Pelikan	<i>Glen O. Peterman</i>	58
The Theological Idea of the University, by Geo. H. Williams	<i>G. T. Vander Lugt</i>	59
A Philosophy of Adult Christian Education, by David J. Ernsberger	<i>Shirley E. Kiefer</i>	60
The Letter to the Galatians and Ephesians, by William Barclay;		
The Letter to the Philippians, Colossians, and Thessalonians,		
by William Barclay	<i>James W. Baar</i>	62
The First and Second Epistles to the Thessalonians, by Leon Morris	<i>Harry Buis</i>	62
In His Service, The Servant Lord and His Servant People,		
by Lewis S. Mudge	<i>Raymond R. Van Heukelom</i>	63
The Bible on the Life Hereafter, by William Hendriksen	<i>Harland Steele</i>	63
The Origin and Transmission of the New Testament,		
by L. D. Twilley	<i>Richard C. Oudersluis</i>	64
From Earth to Sky, by Flossie E. Mills	<i>J. Robert Steegstra</i>	64

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Subscription Price: \$2.00 per year

Single Copies, 50 cents

PAUL'S USE OF THE ADAM TYPOLOGY

RICHARD C. OUDERSLUYS

In his exposition of the epochal significance of the person and work of Christ, Paul makes considerable use of the Adam conception. It provides not only the key to the interpretation of such passages as Romans 5:12ff. and 1 Corinthians 15:22, 45ff., but to the understanding of his whole theology.¹ While nowhere does he or anyone else in the New Testament attribute the title "Second Adam" to Christ, the use of this title has some justification in such approximate expressions as "the one [Adam] who was to come" (Rom. 5:14), "the last Adam" (1 Cor. 15:45), and "the second man from heaven" (1 Cor. 15:47).

While the Adam conception likewise received considerable attention from the apocalyptic and rabbinic writers,² Paul's use of it is clearly distinctive. While it is conceivable that he used the conception from polemical motives, as Cullmann and Davies suggest,³ motives more biblical and cogent appear to be indicated. The context in which Paul uniformly employs the Adam titles is that of the New Creation and the New Humanity of the latter days, and of which Christ is the author and creator. (The doctrine of the new or renewed creation is not merely a Pauline peculiarity, but an essential element in the whole New Testament eschatological picture.)⁴ Paul's context for the Adam titles indicates at once why he chose Adam to interpret the significance of Christ, rather than Moses, David, or some other figure in the salvation history of Israel.⁵ Both Adam and Christ are viewed as the fountain-heads of two humanities set within the historical order. Paul views human history as determined and qualified by Adam and Christ, the one in opposition to the other, and each

¹Matthew Black discovers further references at 1 Cor. 11:17; 2 Cor. 6:4; Phil. 2:5f.; Col. 3:10; Ephes. 2:15, 4:22; ("The Pauline Doctrine of the Second Adam," *Scottish Journal of Theology*, vol. 7, 1945, pp. 170ff.). Cf. A. E. J. Rawlinson, *The New Testament Doctrine of Christ*, Bampton Lectures for 1926.

²See the Latin *Vita Adae* 12-17, II Enoch 30:11-12; 31:6, etc. W. D. Davies, *Paul and Rabbinic Judaism*, London: S. P. C. K. Press, 1948, gives a full account of rabbinic thought on Adam.

³Oscar Cullmann, *The Christology of the New Testament*, Philadelphia: Westminster Press, 1959, pp. 144ff.; W. D. Davies, *op. cit.*, pp. 53ff.

⁴Cf. C. F. Burney, *The Aramaic Origin of the Fourth Gospel*, Oxford, 1922, pp. 43ff. See Matt. 2:27; Rev. 21; etc.

⁵Walter Grundmann, "Die Übermacht der Gnade, Eine Studie zur Theologie des Paulus," *Novum Testamentum*, vol. 2, (January, 1957), pp. 50ff.

one qualifying two distinguishable aeons and modes of existence. As Anders Nygren says,

Paul thinks in terms of aeons. Two realms stand over against each other. One is the dominion of death over all that is human, the age of Adam. The other is the dominion of life, the age of Christ . . . In summary, we can say that Adam and Christ signify for Paul these two aeons, the old age and the new. In the old aeon, which began with Adam, death rules with unlimited power over all the children of Adam. In the new aeon, which burst upon man with the resurrection of Christ, life has come to dominion still more mightily.⁶

In this parallelism of the two Adams, Paul's chief emphasis is upon Christ and his focal place in the history of redemption. His argument moves not from Adam to Christ, but from Christ to Adam, and the first Adam is declared to be a "type of him who was to come" (Rom. 5:14). The Adam typology stands at the center of Paul's theology of history, and does not function as a peripheral consideration or as a mere illustrative device. This in itself should be sufficient to encourage its further study.

1. *The salient point of the typology.*

In the two strategic passages previously noted (Rom. 5:12-21; 1 Cor. 15:22, 45ff.), Paul uses the Adam typology to affirm the unique status which Christ occupies in the history of our salvation. In both passages, considerable attention is given to the crucial differences between the two Adams. Christ is clearly "Adam in reverse." That which is common to both, however is the initial and salient point of the typology, namely, that both are equally "one" and "many." When we examine the exposition of Christ's resurrection in 1 Corinthians 15, we notice that Paul begins by establishing its character as an historical event (vv. 1-11). But Christ is never without his people, and so Paul is concerned to show the significance of the resurrection of the one for the many. Using at the outset the figure of the *firstfruits* (Exod. 23:19; 34:26; Lev. 2:12; etc.), he employs next the Adamic parallel to show how the resurrection of the one is the resurrection of the many.

For as in Adam all die, so also in Christ shall all be made alive. . . As was the man of the dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. (1 Cor. 15:22, 48).

In the Romans passage (5:12-21), let it be noted that Paul employs the same kind of exposition. Having previously established the historical-redemptive character of the gospel message (1:1-17), and having shown how the *dikaionoma* (5:16) or the *dikaiosis* (4:25) of God was actualized in Christ (3:21f.) by way of his blood (5:9), Paul proceeds to the clarification of how God's saving verdict in Christ was also a verdict for Christ's people (5:1-11). The clarification again is by way of the Adam parallel, the involvement of the many in the justifying deed of the one.

⁶*Commentary on Romans*, Philadelphia: Muhlenberg Press, 1949, pp. 20f., 23.

Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned . . . Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous (Rom. 5:12, 18, 19).

Various explanations for this "one-in-many" conception have been advanced by scholars, such as the *anthropos*-myth of Gnosticism, the Adam-speculation of the apocalyptic and rabbinic writers, but it hardly seems necessary to go so far afield for the explanation when one lies so ready at hand in the Old Testament. The ancient conception of solidarity together with the familiar "corporate personality"⁷ conception of the Old Testament provide a completely satisfactory, biblical background for Paul's view of Adam and Christ. As H. H. Rowley says,

The sociality and the individuality of man was therefore held together in the unity of a single view of the nature of man . . . The group could be thought of as functioning through the individual member, who for the time being, so completely represented it that he became identical with it . . . There was a fluidity of thought which seems strange to us, whereby the speaker could pass from the community to the individual who represented it, and from the individual back to the community, without any apparent consciousness of the transitions.⁸

Examples of such typical representative figures may be found in Daniel's "son of man," and in certain passages which depict Isaiah's "servant." At times these figures are hardly distinguishable from those whom they represent. Practices of blood revenge, levirate marriage, etc., may be further applications of this solidarity relationship.

To this explanation there should be added the pertinent observation of Cullmann, that the above is not merely an interesting aspect of ancient anthropology or sociology, but that this solidarity relationship is determined throughout the whole history of salvation by the theological principle of election and representation.⁹ It is in his position as a divinely appointed representative that Adam appears in both creation and the fall, and Christ as Mediator and Saviour in the new creation. This background has important exegetical bearing on such Pauline expressions as "in Adam" and "in Christ." Far from being a mystical conception as suggested by Deissmann,¹⁰ Paul's "in Christ" is an eschatological, ecclesiological reality which sets forth the inclusion of Christ's people (the church) in his

⁷H. Wheeler Robinson, *The Religious Ideas of the Old Testament*, New York: Charles Scribner's Sons, 1913, pp. 87f.

⁸*The Rediscovery of the Old Testament*, Philadelphia: Westminster Press, 1946, p. 216.

⁹*Christ and Time*, Philadelphia: Westminster Press, 1950, pp. 115f.

¹⁰*The Religion of Jesus and the Faith of Paul*, New York: Doran & Co., 1923, p. 171.

representative person and work.¹¹ Christ in his death and resurrection represents the new humanity. The phrase "in Adam" is no more ethical or mystical than the former "in Christ," and means that Adam in his sin and death represented old humanity. That sin and death passed upon Adam's posterity because of his representative disobedience, while not explicitly stated in the Genesis narrative, may be fairly concluded from that narrative when interpreted in relation to the whole biblical history of salvation. Later apocalyptic and rabbinic writings speak more explicitly, although not uniformly, of sin and death as the consequences of Adam's sin which extended to all men.¹² Bultmann's declaration, then, that at Romans 5:12-21 Paul was "unquestionably under the influence of the Gnostic myth,"¹³ is not only questionable, but in view of the biblical background noted above, is a most unlikely and altogether extraneous interpretation. The representative character of both Adam and Christ, then, accounts for the conception of the "one-in-many/many-in-one," and is the initial and salient point of Paul's Adam typology.

2. *Paul's view of Adam: history or symbol.*

Despite an imposing exegetical consensus that Paul views Adam as a representative figure, there is no similar agreement among present-day scholars respecting Paul's further view of Adam as an essentially historical or symbolical person. Current discussion reveals at least three distinguishable and divergent positions. C. H. Dodd may be taken as a spokesman for those who hold that Paul views Adam as a myth or symbol to express the fact of our human solidarity, when he declares:

Paul's doctrine of Christ as the 'second Adam' is not so bound up with the story of the Fall as a literal happening that it ceases to have meaning when we no longer accept the story as such. Indeed, we should not too readily assume that Paul did so accept it. The subtler minds of his age (like Philo of Alexandria, and the Egyptian Greek who wrote the Hermetic tract *Poimandres*) treated it as a symbolic allegory and Paul's too was a subtle mind.¹⁴

¹¹Bultmann says quite correctly, "While the formula 'in Christ' takes on a meaning beyond or in addition to its ecclesiastical and eschatological meaning, it denotes not, to be sure, an individual mystical relationship to Christ, but the fact that the individual actual life of the believer, living not out of himself but out of the divine deed of salvation, is determined by Christ." *Theology of the New Testament*, New York: Charles Scribner's Sons, 1951, vol. 1, pp. 327f. See further Herman N. Ridderbos, *When the Time Had Fully Come*, Grand Rapids: Wm. B. Eerdmans, 1957, pp. 55ff.

¹²Strack-Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, München: C. H. Beck, 1928, III, 227; R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, Oxford: Clarendon Press, I, pp. 402, 538; II, pp. 495, 511f., 591.

¹³*Op. cit.*, I, 251.

¹⁴*Commentary on the Epistle of Paul to the Romans*, New York: Harper & Bros., 1932, p. 79.

Alan Richardson and Vincent Taylor may be cited as representatives of those who hold the more median position that while Paul undoubtedly understood Adam to be an historical person, it is no longer possible for us to do so, and therefore we may accept Paul's doctrine of human solidarity, but not his view of Adam on which he built it. Dr. Richardson says,

Paul undoubtedly thought of Adam as an historical individual who existed at a certain period of time in the eastern land; at least it presumably never occurred to him to question this inherited belief. But he writes as if Adam were not an individual at all; for his theological purpose 'Adam' is still a collective noun. Adam for Paul is 'mankind,' 'everyman,' Paul himself. Adam typifies the relation of all sinful men to the God who created them and loves them. The fact that we today no longer think of Adam as an historical individual in no way lessens for us the value of the Adam-concept as a theological symbol . . . Adam represents all men, because all men have the character of Adam. The Creation and Fall stories are true of man as such, and this truth can be stated in biblical language by saying that all men are 'in Adam.'¹⁵

Vincent Taylor writes in a similar vein when he remarks about Paul's teaching concerning Christ as the second Adam:

It certainly has had an old-world ring, since it is based on the historical character of the Genesis creation story, a postulate we no longer accept. It would be wrong, however, to neglect his teaching on this account. Quite apart from the historical character of this narrative, the teaching is of the greatest importance, since the story is only the medium by which it is conveyed.¹⁶

The traditional position that Paul viewed Adam as an historical person appears in an equally impressive exegetical tradition, but since this position is familiar and widely accepted no detailed documentation needs citation here.¹⁷

Careful scrutiny of these variant positions shows that scholars are obviously controlled by their particular hermeneutical, philosophical and theological assumptions. Since they stand on different interpreting plat-

¹⁵*An Introduction to the Theology of the New Testament*, London: S. C. M. Press, 1958, p. 248.

¹⁶*The Person of Christ*, London: Macmillan, 1958, p. 48.

¹⁷In addition to the older commentaries of Calvin, Hodge and Shedd, see Th. Zahn, *Der Brief des Paulus an die Römer*, (*Kommentar zum Neuen Testament*), Leipzig: A. Deichert, 1925; Wm. Sanday & A. C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, (*International Critical Commentary*), Edinburgh: T. & T. Clark, 1902; Herman Ridderbos, *Aan die Romeinen*, Kampen: J. H. Kok, 1959; Adolph Schlatter, *Gottes Gerechtigkeit*, Stuttgart: Calwer Verlag, 1952; and John Murray, *The Epistle to the Romans*, (*The New International Commentary on the New Testament*), Grand Rapids: Eerdmans, 1959, vol. 1. Karl Barth (*Christ and Adam: Man and Humanity in Romans 5*, *Scottish Journal of Theology Occasional Papers* No. 5, Edinburgh: Oliver and Boyd, 1956, Translated by T. A. Smail) is ambiguous at this point, for, while he refers to the "sin and death of a single man, of Adam, the man who in his own person is and represents the whole of humanity . . ." (p. 6), other statements indicate that the real individuality and historicity of Adam do not figure importantly in his exegesis.

forms, their conclusions are bound to diverge. Even within these variant positions, however, one notes a healthy exegetical integrity. Eminent scholars who confess to an inability to accept Adam as an historical person, state quite clearly that Paul did so. That Paul so regarded Adam is fairly certain from the following historical, exegetical and theological considerations.

For one thing, this was the doctrine current among the Jewish teachers of Paul's day, and while there is no need to conform Paul to rabbinic Judaism as radically as does Davies,¹⁸ the point is not without some weight. It is true that Paul went beyond the rabbis when he declared that Adam's disobedience "constituted" the many sinners (Rom. 5:16, 19), but this is an advance beyond the rabbis which builds, nonetheless, on common ground.

For another thing, such is certainly the impression intended by Paul's careful discussion of the involvement of the race in the sin of Adam. The suggestion of Alan Richardson that Paul thought of Adam as a "collective noun," and that "Adam represents all men because all men have the character of Adam,"¹⁹ ignores the ground of Paul's analogy. In fact Paul explicitly affirms the very opposite of this at Romans 5:12-14. All men have the character of Adam because of their solidarity with Adam. At Romans 5:12 Paul declares, "Therefore just as through one man sin entered the world and death through sin, and so death extended [spread] to all men because all sinned . . ." The fact that Paul's sentence is an unfinished comparison need not detain us inasmuch as verse 18 provides the clue to how he possibly intended to complete it. What deserves our notice is that Paul traces the *entrance* of sin and death into the world to *one* man, the *extension* of death to *all* men *because all sinned*.²⁰ But all men do not die simply because they sin as Adam sinned or because they repeat his sin. In the parenthesis which follows (vv. 13-14) Paul states emphatically that men die not for their own personal sin, but because of Adam's. Solidarity is Paul's interpretation of the universality of sin and

¹⁸*Op. cit.*, p. 100.

¹⁹*Op. cit.*, p. 248.

²⁰The latter clause is a famous *crux interpretum*, and the force of the preposition and relative pronoun have been variously construed. An imposing exegetical tradition has followed Augustine and connected *eph ho* with *antropou* and translated "in whom all sinned," (Latin: *in quo*), leading to the idea of seminal inclusion in Adam. Another solution has been to connect *eph ho* with *thanatos*, and this is advocated by Stauffer (*New Testament Theology*, London: S. C. M. Press, 1955, note 176, p. 270), who translates "death, to which they fell man by man through their sin." Grammatically, contextually, and in harmony with Pauline usage elsewhere (2 Cor. 5:4; Phil. 3:12), it appears that the best solution for this *locus vexatus* is to take *eph ho* as the equivalent of *epi touto hoi* and translate "inasmuch as, because." This is supported by such commentators as Barrett, Sanday-Headlam, Ridderbos, etc., and by such grammarians as Blass-Debrunner, Chamberlain and Moule.

death, but not a solidarity merely in the sense of sharing a common sinfulness and death, but solidarity with the one sin of the one man, Adam.

Again, the idea that Paul must be understood as employing Adam as a convenient theological symbol hardly does justice to his consistent emphasis on the oneness and oneness of Adam and Christ. There is little disposition in present-day exegesis to question this oneness and oneness with reference to Christ. His redemption and resurrection are plainly eschatological acts or events. Redemption comes to visibility in this one who was crucified under Pontius Pilate (Rom. 3:25, 5:9), and resurrection in this one who was seen alive by over five hundred brethren at one time (1 Cor. 15:4-8). The oneness and oneness of these events focus attention not only on their historical character, but on their pivotal, completing significance. The New Testament insists upon the crucial significance of these redemptive facts which occurred in Christ as more than symbols of a gracious disposition on God's part and registered only in the divine consciousness. On the basis of these facts, Paul and other apostles proclaimed the arrival of the *new time*, the presence of the new aeon in the history of redemption. Now unless we are bent on ignoring the very point of Paul's analogy, we must not resist the bearing of the above on his references to Adam. The emphatic masculine gender prepositional phrases employed for Christ's work, "through the one," "from the one," (Rom. 5:15-17; 1 Cor. 15:21), correspond to identical phrases used of Adam. Oneness and oneness likewise characterizes Adam and his relevance to subsequent human history. As Adolph Schlatter remarked, "Paul thought concretely of the history of Jesus, as he thought concretely of the Genesis 3 narrative."²¹ New Testament writers in general seldom speak of "humanity," "mankind," those abstract universals so dear to the Hellenistic mind. They think and speak of God's dealings concretely with men and women, individually or in community. It is this single and singular deed of Adam and Christ in their individuality and corporeity that provides the ground of Paul's analogy. Paul used the Adam parallel to explain what in his day needed explanation, namely, how the oneness and oneness of Christ's redemption and resurrection could extend benefits to all men. His explanation was to appeal to what he believed was a generally accepted and undebatable analogy, that of Adam. Strangely enough, our modern difficulty appears to be just the reverse. We accept without too much question the relevancy and validity of Christ's deed for us, but question the analogy which Paul thought would clarify it.

Insofar as exegesis is concerned, one further point bearing upon Paul's view of Adam as an historical person needs to be cited, namely, his designation of Adam as a *tupos tou mellontos* (Rom. 5:14), by which I under-

²¹Gottes Gerechtigkeit, p. 191.

stand him to mean that Adam was a type of Christ.²² As a number of scholars have noted, it is pertinent that Paul's christological interpretation of the Old Testament is always by way of typology and not allegory.²³ Allegory is a method of treating the *text* of Scripture, whereas typology is a method of treating its *events*. Typology takes the acts, events and persons of history seriously. They retain their own original significance, but from the viewpoint of New Testament fulfillment they possess, in addition, the significance of types or pointers in the whole history of salvation. "It was to Apostolic writers, what Biblical theology is to the modern exegete — an historical approach to the understanding of the saving acts of God. The most that can be said of it is that it *was* historical, as opposed to symbolic . . ."²⁴

The final consideration in assessing Paul's view of Adam is the redemptive-historical character of his whole message and theology. It is a theology of history and not one only of ideas and concepts. For Paul the history of salvation is something more than what takes place in man himself and his own self-understanding, the very antithesis of Bultmann's existentialism. God's saving deeds whether in the Old or New Testament times, took place in our history, and Christ's person and work constitute the centre and culmination of this history of salvation. Paul interprets the Old Testament *en Christo*, and events and persons are viewed in their relation to a history of which Christ is the decisive centre. In this history, Paul begins with God and creation, not with the fall and sin, and he concludes with God in Christ and the new creation. Paul's theology embraces a history which reaches from the first Adam to the second Adam, from creation to the new creation, and original Adam both in his creation and fall are embraced in this history in an integral, purposive fashion. Perhaps there can be no objection, *a priori*, to understanding Paul's use of Adam as a theological symbol, but the real question is whether his message and theology as a whole render a conclusion to that effect unavoidable. As we have indicated above, such a contention is beset by the most serious difficulties, historical, exegetical and theological.

²²Three possible interpretations of this relative clause are summarized by J. A. T. Robinson, *The Body* (Studies in Biblical Theology, No. 5), London: S. C. M. Press, 1952, p. 35, note 1, and he prefers to understand *tipos tou mellontos* as referring to Moses or to man under the Law, but this is most unconvincing.

²³G. W. H. Lampe & K. J. Woollcomb, *Essays on Typology*, (Studies in Biblical Theology, No. 22), Naperville: A. R. Allenson, 1957; L. Goppelt, *Typos*, Gütersloh: C. Bertelsmann, 1939, pp. 155ff.; J. Danielou, *Sacramentum Futuri*, Paris: Beausénes et ses Fils, 1950, pp. 3-52. G. E. Wright in his *God Who Acts* (Studies in Biblical Theology, No. 8) Chicago: H. Regnery Company, 1952, includes in his discussion of typology this interesting observation of J. Gerhard written in 1762: "Typology consists in the comparison of facts. Allegory is not so much concerned in facts as in their assembly, from which it draws out useful and hidden doctrine" (p. 61).

²⁴Lampe & Woollcomb, *op. cit.*, p. 69.

3. *The validity of Paul's interpretation.*

One final question deserves to be raised here, and that concerns the bearing of Paul's use and view of Adam upon the interpretation of the Genesis account of Adam. In other words, if Paul viewed Adam as an historical person, does that settle the matter? Is it legitimate to argue backward the historicity of Adam, from Paul to Genesis and is Paul's interpretation normative and valid for us today?

This question is simply a particular aspect of the larger problem of the New Testament use of the Old Testament. There is clear indication in the New Testament that the early Christians regarded the Old Testament as their very own. They quoted it as the authoritative word of God. Since then the Christian Church has held that the Old Testament is fully as much a part of divine revelation as the New Testament. The two covenants are historically and organically connected, and need to be interpreted in terms of each other. The New Testament regards the Old Testament as much more than a preparatory prelude which may now be dispensed with since the New has come. The New Testament shows that the Old Testament not only in isolated passages but in its totality bears important witness to Jesus Christ. From the Christian viewpoint, therefore, the New Testament is an authoritative interpretation of the Old Testament, and we fail to do justice to the Old Testament when we do not bring it into connection with the New. This indisputable unity of the two Testaments, however, does not settle the matter of Paul's use and view of Adam. The numerous and varied ways in which the New Testament uses the Old Testament plainly show that this is a complicated relationship. The New Testament use of some Old Testament passages is not much more than a rhetorical device for purposes of literary embellishment or illustration.²⁵ Although few in number, there are Old Testament passages which are allegorically interpreted in the New Testament.²⁶ Furthermore it must be kept in mind that the New Testament always interprets the Old from the viewpoint of the "Endzeit" and its fulfillment in Jesus Christ, and this eschatological interpretation may not be regarded in every instance as exclusive and exhaustive of the full meaning of the Old Testament. On the other hand, the conspicuous feature of the New Testament use of the Old is its constant presupposition of the historical character of the Old Testament and the events and persons described in it. Writing on this subject, Dr. C. H. Dodd says,

²⁵Louis M. Sweet cites Matthew 2:17 as an example in "Quotations," *International Bible Encyclopaedia*, Chicago: Howard-Severance Co., 1930, vol. 4, pp. 2515f. 1 Cor. 15:32; 10:26 are additional examples suggested by E. Earle Ellis, *Paul's Use of the Old Testament*, Edinburgh: Oliver & Boyd, 1957, p. 114, note 4.

²⁶Gal. 4:22-31; Heb. 7:1-3; although in both cases, it has been argued that typological parallel is the more proper designation. See E. Earle Ellis, *op. cit.*, pp. 51ff.

The writers of the New Testament, then, by their attitude to the older scriptures, authorize an historical understanding of them as an indispensable element in their interpretation and application to contemporary situations.²⁷

The accuracy of Dodd's observation can be observed even in the typological exegesis of the New Testament which consistently presupposes the Old Testament to be *Heilsgeschichte*. This historical character of Old Testament events and persons may be reflected even in the instance of Paul's famous allegorical interpretation of Galatians 4:22ff, for as E. Earle Ellis correctly remarks, "this is not allegory in the usual Jewish or Hellenistic sense."²⁸ What then is the result when we apply these data to Paul's use of Adam? The result is that careful examination must be made of how Adam functions in the exegesis and theology of Paul. The mere fact of the occurrence of Adam in Paul's letters demonstrates nothing regarding historicity. Does Paul use Adam simply as a convenient analogy or illustration in order to clarify the redemptive significance of Christ? Is his use of Adam of one piece with the Adam speculation of the rabbis? Does Adam function on the periphery or at the centre of Paul's exegesis and theology? The answers to these questions have been attempted in the preceding pages of this study. Paul's theology clearly envisions a history which extends from the first creation to the new creation, from the first to the second Adam. All that Paul states about the sin of Adam and the redemption of Christ clearly presupposes that both stand in history, and that the historicity of the one is as fundamental as the history of the other. Any exegesis of the pertinent passages in the Pauline letters which reduces Adam to "everyman" or to some mythological *Urmensch* simply misses the crucial point of his exposition.²⁹

The solidarity relationship of Christ and Adam to their posterities envisions both as standing within history, and as persons and representatives, determining their posterities for weal or for woe. The validity of Paul's interpretation becomes clear and persuasive when due attention is given to the function and place which he assigns Adam in his apostolic *kerygma*. This *kerygma*, apostolic in nature and authority, constitutes the heart of New Testament revelation, and as such is authoritative and normative for those whose starting point is the *datum* of revelation.

²⁷"The Problem of Interpretation," *Studiorum Novi Testamenti Societas*, Bulletin II, Oxford, 1951, p. 17. See also his *According to the Scriptures*, London: Nisbet, 1952, pp. 109, 130. These newer studies and statements are not applied in his Commentary treatment of Adam, and whether this represents a modification of a previous viewpoint or merely is one of those delightful inconsistencies to be found even in the most eminent of scholars, remains unknown.

²⁸*Op. cit.*, p. 127.

²⁹L. Goppelt, *op. cit.*, p. 162.

A PLEA FOR EVANGELICAL PASTORAL CARE

JAMES C. EELMAN

The fact that we live in a rapidly changing world is impressed upon us daily by every conceivable means of communication. When we entered the new decade of the sixties, several news periodicals devoted large space to new predictions of coming changes in our way of life. "All things are in a flux," observed the ancient Greek philosopher Heraclitus. At least his notions of change seem applicable to our scientific and social revolutions in the twentieth century.

In this rapidly changing world we have improved our economic existence far beyond our ancestors' fondest dreams. The American genius to produce more and more goods seems to know no bounds. Our economy of abundance certainly is a tribute to the industrious ability of the minds and hands of our people. However, this high level of technological development and ability to produce goods also brings with it some profound personal and spiritual problems. "From our culture," comments the *Christian Century*, "emerges a set of factors which corrode compassion and alienate us from mankind—and so from God whose purpose is to save mankind."¹ We are beginning to learn to our sorrow that social security does not necessarily give us personal and spiritual security. Somehow we faintly realize:²

... all that wealth e'er gave,
Awaits alike the inevitable hour:
The paths of glory lead but to the grave.

Uprooted from the soil and the former stability of an agrarian economy, herded like cattle into the impersonal ghettos of our modern cities, or sprawled out over the acres of suburban developments, we have lost those personal ties of family and community which once provided life with stability and security. The totalitarianism of industrial and sociological organization has not been able to create the much hoped-for community in which the millennium of man's happiness has arrived. The previously quoted issue of the *Christian Century* rightly observes that:³

Our high level of technological development produces goods but it also tends to dehumanize us. Mass education, mass communications, mass ad-

¹Editorial, *The Christian Century*, January 13, 1960, p. 35.

²Thomas Gray, "Elegy Written in a Country Church-Yard."

³Editorial, *The Christian Century*, loc. cit.

vertizing, mass production do not by themselves lead to mass understanding and emotional maturity.

Fed by a flood of predigested ideas through radio, television and the printed page, we are either confused or brain-washed into believing everything we see or hear. A man's convictions about anything seem to be determined for him by our mass communication system. Jacques Ellul says that "the man of the present day does not believe in his own experiences, his own judgment, in his own thought."⁴ All of this is determined for him. Yet all of this simply increases our personal problems.

In spite of the ever increasing skill with which the social sciences attack the multiplicity of our contemporary social problems, crime, immorality, delinquency, sadistic cruelty, emotional instability and mental illness are on the increase. Never has the pursuit of happiness been so elusive to so many people. Evidently our present civilization has in it some poisonous elements which tend to dehumanize us. One does not have to be a pessimist or a prophet of gloom to discern the handwriting on the wall. History is the graveyard of civilizations which could not survive when their moral and spiritual roots rotted away.

Backward look across the ages and the beacon moments see,
That like peaks of some sunk continent, jut through Oblivion's sea;
Not an ear in court or market for the low foreboding cry
Of those Crises, God's stern winnowers, from whose feet
earth's chaff must fly;

Never shows the choice momentous till the judgment hath passed by.⁵

Yet in these critical times and in this kind of a world the Christian pastor must do his work. He is called to be a shepherd to all the afflicted souls in our age of speed and anxiety. He is like the good Samaritan of the parable, in that he ministers to the victims who have fallen on the modern road of life in our complex society.

For such a pastoral ministry, the Christian shepherd must have the best possible training, and the ability to use all available resources, in order to do an effective job. He should have a thorough knowledge of the economic, social and political structures in his society. A thorough understanding of the many resultant personal problems of his people should also move him to evaluate every available resource, so that he may attend to his pastoral duties according to actual and immediate needs. As a humble scholar he should be grateful for the many sources of helpful information about the nature of man and his world which are now available to him, even when these sources are neutral or non-Christian. Personal predilections and traditional approaches may have to be discarded as he seriously undertakes to minister to the needs of his fellowmen. "New occasions" may even teach "new duties."

⁴Jacques Ellul, *The Presence of the Kingdom* (Philadelphia, 1951), p. 100.

⁵James Russell Lowell, *The Present Crisis*.

On the other hand, the pastor must also become more discriminating in his judgments, both with reference to the very nature of his ministry, and the way in which he uses the contributions of the social sciences. He should first of all ask what pastoral care really is. Professor Paul Tillich, for example, defines pastoral care as "a helping encounter in the dimension of ultimate concern. . . a pastor engaged in pastoral care is a helper in a situation in which the relation to the ultimate has become a problem, and this problem certainly is in every human being."⁶ For the Christian pastor this "ultimate" is none other than the personal God and Father of our Lord Jesus Christ. Every form of care is based upon certain presuppositions, and if pastoral care is to be Christian, it must presuppose a particular theology. The practical task of providing care for the people of our church and community cannot be divorced from its theological presuppositions.

If, for example, the physical and emotional welfare of our people is the only objective of our pastoral ministry, then the doctor, the psychiatrist, the psychologist and the social worker can no doubt do a much better job. They are adequately trained for this kind of work, and in many respects have shown a dedication to their profession which would put many of us pastors to shame. But this is no reason why a minister who is ordained to proclaim the gospel should prostitute his sacred function to that of caring for the mental hygiene of his people. Professor Tillich rightly warns that "the minister exercises the pastoral function, and he should never become a little doctor or a little psychotherapist; he should not and is not called upon to exercise the medical function himself."⁷ Both pastoral care and medical care can agree that the happiness and welfare of man are common goals, but when we raise the ultimate theological question whether this is the sole end of human existence, we would agree with John Calvin that a man's happiness cannot exist purely of biological health. Happiness and health are immediately related to our knowledge of God as well as a knowledge of ourselves. Genuine pastoral care, therefore, approaches a person primarily from the point of view of his relationship to God; and the nature of that relationship is made clear only in the message of the gospel.

A pastor, therefore, cannot divorce his personal ministry as a shepherd of souls from that of the herald who proclaims the gospel. No one has stated this better and with greater clarity than Bishop Anders Nygren:⁸

The Christian cure of souls is not something else alongside of the Gospel but just the Gospel applied to the individual, a Gospel for that person.

⁶Paul Tillich, "The Theology of Pastoral Care," *Pastoral Psychology*, October, 1959, p. 22.

⁷*Ibid.*, p. 26.

⁸Anders Nygren, *The Gospel of God* (London, 1951), p. 24.

That the cure of souls in recent times has fallen so much by the wayside is quite clearly connected with the dwindling consciousness of the fact that the Gospel is a personal message.

This emphasis does not mean that we can understand and explain the nature and spiritual conflicts of man only from a biblical point of view. It does mean that a Christian pastor knows that a man cannot be completely understood or totally helped exclusively through scientific analyses and explanations. These certainly help and may be used effectively as auxiliary aids.

Pastoral care, however, has its own set of presuppositions about the nature and problems of man. These presuppositions are theological and assume a knowledge of man which is not scientifically determined. Professor Eduard Thurneysen helps to make this distinction between scientific knowledge and theological knowledge clear by calling our attention to the shades of meaning in the two German words *Menschenkenntnis* and *Menschenverständnis*.⁹ The first word has reference to a scientific understanding of man based upon observation and generalization, while the latter has reference to an understanding of man in his relationship to God the Creator and Redeemer.

Through a careful use of the social sciences a pastor may indeed learn much about the man who seeks pastoral guidance. On the other hand, there is not one social science which can ever reveal to us the true nature of man. Through the use of the social sciences we can certainly gain a *knowledge* about man, but we shall never be able to get a complete *understanding* of him until he is brought under the gaze of the Word of God. The faithful pastor will therefore seek to understand man primarily in his relationship to God. In a pastoral contact a man is approached upon the basis of faith in a world where Jesus Christ is Lord, in and through whom every man will come to know himself as man before God. John Calvin discovered this truth a long time ago when he said:¹⁰

Our wisdom, in so far as it ought to be deemed true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves . . . and that man never attains to a true self-knowledge until he have previously contemplated the face of God, and come down after such contemplation to look into himself.

Only before God does the dehumanized and depersonalized man of our modern world become a real person. Dr. Paul Tournier gives this aspect of biblical truth about the nature of man a unique emphasis:¹¹

The personal God makes man into a person. In the view of the Bible, the link between God and man is a link between persons; it is this that makes man a complete being, responsible for himself before God. Right up to the last page of the Bible you will find men called by God out of the prejudices

⁹Eduard Thurneysen, *Die Lehre von der Seelsorge* (Zurich, 1946), pp. 188, 190.

¹⁰John Calvin, *Institutes*, I, i, 1.

¹¹Paul Tournier, *A Doctor's Casebook* (London, 1958), p. 123.

of their tribe, away from the impulses of their own instincts, so that they no longer live the automatic life of animals, but become persons and prophets—prophets in the Biblical sense, but also prophets in the philosophical sense of which Bergson speaks—that is to say, emancipated, adult, creative men, discerning the true meaning of things and teaching it to others.

Dr. Tournier is also impressed by the importance of proper names in the Bible. When he was young he used to think that the long genealogies could certainly have been dropped from the Bible without suffering any great loss. Now he realizes that "in the Biblical perspective, man is neither a thing nor an abstraction, neither a species nor an idea, that he is not a fraction of the mass, as the Marxists see him, but that he is a person."¹² This is the person to whom God speaks and to whom a pastor must clarify the word of the gospel.

The biblical view of man also gives the pastor a different vocational vocabulary from the one which is used by the secular therapist. Words such as *sin*, *repentance*, *faith*, *conversion* and *grace* certainly find no place in the professional language of the psychologist or psychiatrist. Their vocabulary includes such words as: *repression*, *conflict*, *insight*, and *sublimation*. Although the reality which is represented by these words can be of help to the pastor who seeks to aid his parishioners, he must seek to relate these insights to the reality which is represented in the biblical vocabulary. The dreadful reality of our confused existence is no doubt brought to light by the aid of the social sciences, but the ultimate problem of our existence can be clarified only through the light of the gospel as revealed in the Bible.

This evangelical conception of the cure of souls is what Bishop Nygren calls, "the personal application of the gospel."¹³ It is simply the proclamation of the gospel to the individual. Such proclamation will presuppose a kind of counseling situation in which the pastor and a parishioner engage in a conversation about the ultimate meaning of his problematic existence. In this face to face conversation, the primary concern of the pastor is that his parishioner may hear the word of the gospel. This word must be spoken with particular reference to the personal difficulties and problems of the person who has sought pastoral help. Through patient listening, the pastor may be able to understand what he must say in the concrete situation of his parishioner. Always in the midst of the real situation must the pastor be the mediator of the Word which he has received from his Lord. Good pastoral work deals with every situation into which life has brought us. Faith in the efficacy of the Word of God never implies a lack of charity or an indifference towards a man's real situation. The incarnation refutes any so-called refined spiritual notion

¹²*Ibid.*, pp. 123, 124.

¹³Anders Nygren, *op. cit.*, p. 25.

that faith in the efficacy of the gospel ignores a man's actual condition. Whenever a dedicated pastor talks to a man about his ultimate need before God, he can ill afford to ignore the personal view which the parishioner has of his own situation.

The question may here be raised as to how pastoral care may then be given to those whose personal views are warped by neurotic conditions. A neurotic, for example, will often accept the gospel in order to serve his own particular ends. His decision is no doubt determined by certain unconscious factors. Then the gospel, instead of being a help to the person involved, only confirms him in his neurotic illness. I have been deceived more than once into thinking that I had gained a convert when all I had was a sick personality who had taken the gospel truth as a further escape from the real world in which he lived.

Since mental patients often suffer from excessive guilt, a pastor who is ignorant of the patient's real condition, may mistake the guilt feelings to be the sign of genuine evangelical repentance. The pastor should be on his guard for the unhealthy flight into religion which certain mentally disturbed people are always ready to take. The ability to recognize the various types of escape possibilities in the experience of the mentally ill will be of great value to the pastor. It is very easy for a mental patient to step from one unreal world into another. However, I cannot accept the viewpoint that we must give up our pastoral care for those who are mentally disturbed. Dr. Anton Boisen has convinced me that mental illness is often an attempt by a person to resolve certain profound religious problems.¹⁴ If such a person learns to distinguish the gospel which is ready to help him in his ultimate need before God, new possibilities of healing are certainly opening up to him. I cannot believe that we should ever exclude anyone from pastoral care by an *a priori* judgment that the person concerned is beyond help. The first help which is needed may be psychiatric therapy, but even when this is recommended by the pastor, he does not desert the man as if he were incapable of receiving the gospel. Therapy may be necessary, but it is always recommended in the hope that the patient will become able to listen with more objective reality to the proclamation of the gospel.

Pastoral experience has taught me that no matter how much a minister knows about the dynamics of personality, as a servant of the Word he has no business practicing any kind of therapy. Pastoral care is simply the personal attention which the pastor gives to the individual who stands in need of the gospel. Personally, I do not know of any method in the pastoral ministry which could rightly be called therapy. The gospel has its own transforming and healing power, for it has pleased God to ac-

¹⁴Anton Boisen, *Explorations of the Inner World* (New York, 1936).

comply his great work of salvation through this humble means. We who are called as pastors neither manipulate that Word or the people to whom we proclaim it, but we sow the Word in faith, in hope, and in love. However it may please the Lord to work through his own Word is not within our power to determine. May the Lord deliver us from trying to play God to our people!

This does not mean that the pastor as a person is unimportant, or that he is only an impersonal recorder who plays back God's message to the people. A pastor through the grace of God is a real person through whom the loving concern of the gospel flows to others both in word and deed. A pastoral ministry can be genuine and effective only if it is rooted in the divine concern itself. Someone has said that in Jesus Christ God literally "joined the human race." Unless a pastor joins the human race in a loving concern for the salvation of men, he will be ineffective as a shepherd of God's people regardless of all his training. For Jean Paul Sartre "Hell is other people," but for the Christian pastor others are Christ, irrespective of who they are socially, economically or racially. Even as Christ took upon himself the anguish and sorrows of other men, a pastor also takes the anguish and sorrows of men into his life. "We cannot help a person in any real sense," says Seward Hiltner, "unless our interest in and our concern for him are genuine."¹⁵ In the Bible we always see how God laid hold of man in the setting of his real life. A pastor can ill afford to do less than that.

This does not imply that the power to save comes from men; it does mean that no one can proclaim the gospel effectively without showing that he himself is overcome by the divine concern.

I began this article with a description of a world which desperately needs the best possible pastoral care. Such care is rooted in the conviction that God can help every man in every situation. Is not this essentially the message of the Cross and the Resurrection? Here is both our judgment and our salvation. Evangelical pastoral care is simply the personal application of this message to all men.

¹⁵Seward Hiltner, *The Christian Shepherd* (New York-Nashville, 1959), p. 24.

THE NETHERLANDS REFORMED CHURCH: HER LIFE AND FAITH

LESTER J. KUYPER

This lecture will be my attempt to share with you some of my experiences and observations which I gained while I spent four months in the Netherlands as an exchange lecturer meeting with various ministers, professors and students in the churches, the universities and the seminary at Driebergen. It was in the last place that I stayed and became acquainted with the 19th semester class of thirty-nine students who were there to finish their training in what is called a seminary for training in pastoral and practical studies. Further I have augmented my information by reading in the church press which publishes a wide variety of material in which one can bury himself if he has the time and inclination to do so. Even though I have through these media absorbed as much as I was able, I must caution you not to expect me to be an authority on the church in the Netherlands. In the compass of this lecture I hope to relate my limited impressions, and perhaps in the discussions which may follow I may elaborate further. I hope that the main purpose of the exchange of lectureship with Professor H. de Vos may be realized, viz., to acquaint ourselves with the Church in the Netherlands, even as Prof. de Vos is now informing his church about the R. C. A.

Let me begin by informing you that the Netherlands Reformed Church, which I shall refer to as N. H. K. (*Nederlandse Hervormde Kerk*), is the large established church in the Netherlands.¹ This is a necessary orientation for anyone of us since we are not accustomed to find Reformed churches in cities and towns of the U. S. A. unless we happen to be in those few areas where we are located. Even as we here expect to find a Methodist church in practically any place, so there you find the N. H. K. in every city, town and hamlet, and beside this church one finds the offshoots such as *De Gereformeerde Kerken* and smaller Reformed groups. Here and also in the western part of Germany I observed that Reformed

¹The membership totals of churches in the Netherlands are: Roman Catholic 3,703,526; N. H. K. 2,988,558; *Gereformeerde Kerken* 673,820; other Reformed churches 240,000. Statistics taken from *Van Alphen's Nieuw Kerkelijk Handboek*, (Gouda: N. V. Drukkerij Kock & Knuttel, 1958), p. 9.

is a church word and name, and further I noted that the wide variety of denominations of our American scene are not found in the Netherlands.

This fact of the N. H. K. being the established church introduces one to a natural concept that the church is a part of society which concept carries with it a double possibility which may be good as well as bad. The good possibility is that the church has a normal, living contact with society and therefore can minister to people before whom the church stands as a spiritual refuge or lighthouse. And indeed thus the church desires to be. The bad possibility is that the people, if not the church herself, regard the church as a humanitarian agency much like the schools and the hospitals. This concept dismisses the divine origin and nature of the church as some antiquated notions from the superstitions of the past. To be sure, we have this very same difference of concepts of the church in the U. S. A. yet the temptation to regard the church merely as an established institution has a background of history and tradition that we here do not know.

THE APOSTOLATE

In this setting of an established church, established by government and by custom, I want to pronounce the one word that has caught fire in the church of the Netherlands. That one word is APOSTOLATE. This word comes out of the New Testament and means to be sent out, even as the apostles were sent out into the world. The church critically examined herself after the last war and found that she had been in society as a well-honored part of society and expected society to flow into her. She felt that merely by opening the doors she could welcome the people into her fold and minister to all who thus came to her. Perhaps they of the church unwittingly relied on the word of Isaiah who said "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, and many peoples shall come, and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob that he may teach us his ways and that we may walk in his paths' " (2:2f.). Now the church conceives her mission as that of being sent out into the world, into society to bring the message and ministry of the Gospel. Perhaps here again unwittingly they sought to actualize the prophecy of Ezekiel as he pictures the water issuing from below the threshold of the temple going toward the East and flowing over all the hills of Judea until it reached the Arabah and made the waters of the Dead Sea fresh (chap. 47). The healing waters of the Gospel are to issue forth from the church. Under the impulse of the prayer of Christ "Even as thou didst send me into the world, so send I them into the world" (John 17:18), they of the N. H. K. have the Apostolate by which they

conceive of their mission especially to those in their own neighborhood, village and town.

It was here that the church found that her ministry had failed. During the century of 1850-1950 the census showed that the N. H. K. dropped from having 55% of the population to 31%. And that during that same time the non-churched rose from zero to 17% of the population. This pointed up sharply that the church had lost her people. The church had become a respectable symbol in and of society, but she failed to reach the masses. Out of this arose the idea of the Apostolate, which in a sense is a revival in the church to evangelize the people nearby. To implement the Apostolate they organized *Kerk en Wereld* whose chief function is the training of lay leadership.

Kerk en Wereld is located at Driebergen, a town which is ten miles out of Utrecht. The institution is set on a large castle-like estate known as *De Horst*. It is here that I stayed in the Eijkmanhuis, a combination dormitory and classroom where the thirty-nine seminary students were taking their courses in practical theology for four months. However, *De Horst* is primarily used for the training of *Wikas*. The name WIKAS is the abbreviation for the title *Werker in Kerkelijk Arbeid* (Laborer in Church Work). Young people between the ages of 20-30 who finished what is comparable to our high school curriculum are admitted. These students receive courses or training in spiritual-cultural disciplines, in social economics, in practical law and in pedagogy and psychology. After three years and four months in which one year is given to practical training as field work, the student is entitled to a diploma for social work.

Those who have finished the course outlined above may join the WIKAS corps. This means that they will have a year of intensive training under the direction of the N. H. K. in which they will serve. These students are given additional courses in theology, philosophy, sociology and in sports and group activities. At the last report, the director of *Kerk en Wereld* stated that more than 135 WIKAS had been sent out since the inception of the school in 1945. They go to serve largely under the direction of and in cooperation with the church and their service covers the crowded areas of the city, the areas of business and industry, and the rural communities. The purpose is to bring the Gospel by applying the Gospel in a practical way to every situation in life.

In addition to the training of these social workers and *Wikas*, *Kerk en Wereld* has an extensive and varied conference program in which groups of all professions and walks of life come for a weekend or for a series of courses to study the meaning of the Gospel and the Christian faith for their particular activity or profession. I was fortunate to have personal experiences in these conferences because of Mr. Arjo Nijk, a

former exchange student from the Netherlands and a graduate of Western Seminary in 1949. Mr. Nijk is one of the secretaries of *Kerk en Wereld* whose particular job is to arrange these conferences and who also offers courses in some of them. In the conference schedule from September 1959 to January 1960 I find the following: sessions and studies for church administrators, for nurses, for hospital chaplains, for high school teachers, for young married people, etc. Beside these the schedule has conferences on ethics in the light of the Gospel, about science and faith, about the intellectual man living between the Gospel and the world. I had the privilege to attend one of the sessions of a course on anthropology and the Christian faith which course was arranged for four weeks, one week a month in a series of four months. This brought together several university students of both sexes who subjected their university training to the teaching of the Scripture under the guidance of Mr. Nijk and other church scholars and leaders. It was very stimulating and inspiring to witness the sincerity of the participants in relating the teaching of the Bible and our faith to the science of anthropology. Conferences are also held on a less academic, more practical level such as a conference on Israel in which I participated. I observed a strong pro-Israel sentiment prevails in the Netherlands which was especially evidenced during the war when many Jews were protected against the Nazi purges by people who were willing to risk their own security to keep Jews underground. This naturally led to personal interest in the state of affairs in Israel where some of the Netherlands have gone to witness the rapid and marvelous development of that country and to enjoy the warm hospitality of the Jews who owe their lives to the protection they received from the Dutch. Mr. Nijk was interested in getting a balanced presentation on the problem of the Middle East and therefore asked me to lecture on the Arab side of the problem. I tried to do this as carefully and tactfully as I could with the result that some were not a little discomfited that there was another side to the problem.

Although *Kerk en Wereld* is primarily dedicated to the training of the laity, yet I should point out that the Eijkmanshuis at *De Horst* is used eight months of the year for courses in pastoral training for seminary students. In the Netherlands, students for the ministry attend one of the universities to study theology. Here they take up the courses which we in America give in our seminaries. After the student has passed his examination at the university and after he has served six months as assistant to a pastor in a church, he comes to the seminary at *De Horst* in Driebergen for four months of pastoral studies. This work has been under the direction of Dr. H. Berkhof since it was begun ten years ago. Dr. J. M. de Jong a few years ago was engaged as assistant director. The students are

given courses and lectures in the practical work of the minister. More than 700 students have attended the seminary, so that one can see the seminary will have great influence on the ministry of the N. H. K. Plans are now underway for the construction of a building for the seminary.

ATOMIC WARFARE

Rather than to describe the activity of the N. H. K. in general terms, I want to take up in some detail two topics that have and are now receiving careful attention: the first is the problem of the atom bomb and the Christian's responsibility in this matter, and the second is the church's study on the subject of election as given in the Bible and the creeds of the church.

First let me report the discussion on the atom bomb which will be of interest to us and will also inform us on a problem which I fear we do not face as forthrightly as they in the Netherlands do.

The enormity of atomic destruction was reported by H. S. Heering in citing from a report on the effect of the bomb which was dropped on Hiroshima August 6, 1945.² 500,000 people were killed or wounded. Of the 30,000 children born since that time, 470 were still births, 400 were abnormal, 1046 had misformed bones, 429 could not smell or hear, 254 had misformed lips and tongues, 243 had misformed internal organs, 59 had misformed mouths, 25 were without brains and 8 without eyes. This means that 10% of the births were affected by the results of the fallout of the bomb. The report further declares that the bomb dropped on Hiroshima carried power measured in terms of 15,000 tons, but the bomb released at Eniwetok in 1954 had the power of 15,000,000 tons, in other words 1,000 times stronger than the first bomb.

The discussion about the Christian's responsibility in the use or development of atomic weapons is carried on in church circles in Germany also with the same intense seriousness evident in the N. H. K. They point out that if a nation like the U. S. A. with a deadly bomb in her possession can reason herself into dropping it on two cities in Japan, then it follows that the possibility of other nations doing that same thing in their time of extremity is ever at hand. Yet it must be noted that the situation since Hiroshima has changed in that the U. S. A. alone had the bomb then and there was no danger of retaliation in like manner. Now beside the U. S. A., Britain, Russia and lately France have the deadly weapon which means that any dropping of a bomb by one may mean the retaliation in kind by the other.

Let me present the issues sharply as leaders in the church and in politics present them. Men like Dr. H. Berkhof and Dr. J. J. Buskes declare that the church must speak out boldly against any nation that in its policy

²Wending ('s-Gravenhage: Boekencentrum N. V.), Juni, 1959, p. 267.

contemplates mass murder or suicide.³ The stocking of atomic weapons even for purposes of defense, which, it is alleged, is the justification used by every nation, places one in transgression against the Word of God which forbids murder either of the human race or of one's self. And to hold the atomic weapon is to contemplate committing the sin of murder. The natural reply of those that hold that the state must arm itself is that in the past nations have armed themselves with the apparent blessing of the church; in fact, the church often benefited from the protection of the state. It is felt that the atomic bomb is but an extension of legitimate defense of the state.

The rejoinder to this as given by those opposed to the use of the atomic bomb is that the limit has been reached beyond which the state may not go. Warfare in the past brought much destruction with it, yet society could again recover itself, rebuild the ruins and carry on normal relationships. The havoc of the war never resulted in something of an indelible devastation that would maim the generations to come. That kind of warfare can no longer be contemplated. We must now contemplate war in which all sides have the atomic bomb, and in which tense and nervous hands in a given moment of crisis will press the button to release the nuclear power and this in turn will bring on retaliation in kind. The results of that kind of holocaust are too horrible to contemplate. One thing is very sure, there will not be a victor in that kind of war, but a destruction of humanity which if not destroyed at the time of bombing, then finally in the maiming of the generations to come because of the nuclear fallout. In the light of this kind of possibility these Christian scholars and theologians declare that the church must speak against testing and developing of atomic weapons.

As one would expect, there are those who speak in favor of nations protecting themselves by means of the atomic bomb. Dr. C. L. Patijn⁴ takes the position of Dr. Berkhof and of Dr. Gollwitzer of Germany to task. Patijn says that we are confronted with the following dilemma which is, to use the expression of Prof. Weiszacker, *mit der Bombe zu leben* (live with the bomb). The dilemma is that the atomic bomb is a weapon we cannot be without and it is a weapon we must not use. To be without the bomb is to surrender to tyranny, and to use the bomb is to commit suicide. It is Patijn's thesis that the world as we now know it must live in uncomfortable tension between the two horns of that dilemma.

³J. J. Buskes in *Wending*, Juni, 1958, pp. 227-242; C. J. Dippel, *idem*, Juli/Aug., 1958, pp. 280-329. An interesting discussion between A. J. Rasker against atomic armaments and G. C. van Niftrik for armaments appears in *Kerk en Theologie* (Wageningen: H. Veenman & Zonen), April, 1959, pp. 102-108.

⁴*Wending*, April, 1958, pp. 71-99.

⁵*Idem*, p. 98.

He avers that with atomic power placed in various hands about the world there will be restraint in the use of it. It is combatting the evil of war with a deadly instrument of destruction. He appeals to the French writer, Camus, who in reflecting about the present situation in the world recalled the words of a man who lost his life in the last war. Just before his passing he put it in a succinct word why war must be waged: "We wage war against the lie in the name of a half-truth" and then Camus continues: "There are indeed occasions when a lie must be attacked in the name of a quarter truth. That is the situation in which we now find ourselves. The quarter truth, which now the West possesses, is called freedom. And freedom is the way, the only way, toward a possibility of improvement. Without freedom man can perfect heavy industry, but not justice and truth. The events of Berlin to Budapest ought to tell us enough."

In this discussion I would like to give you the insights of Professor H. Thielicke as given in an article "Der Christ und die Verhütung des Krieges im Atomzeitalter."⁶ He considers it unrealistic to expect man *post lapsum* to refrain from making atomic weapons, now that he knows about nuclear fission. Therefore it is nonsense to contemplate outlawing atomic weapons. Man's relative security is in distributing atomic power among nations so that something of a balance will be a guarantee of peace. To be sure, this is not the kind of peace about which the angels sang at Bethlehem. The peace which the world has is one of fear and anxiety. And it is in this paradox of fear against fear that God brings about the peace among nations. This seems to be the order and law in creation.

Further Thielicke outlines the task of the church as preaching and giving advice. The church must awaken within man the powers to overcome war. Within each man is the microcosm of conflict which one finds in the war of nations. The church must then preach so that God may produce within man himself the proper spirit to master the evils which when set in a world context eventuate in war. Thielicke suggests the necessity of combatting ideological self-exaltation, of being prepared for tolerance and compromise, of developing the ability to distinguish between people and movements — that is to say, man is never to be identified with the "front" of his movement — and of holding open personal contact with hostile nations. He warns against the common tendency of man's inclination to make his ideological position absolute whereas it should always be made relative. It follows then that man must live in co-existence with hostile principles. This naturally will not mean peace, but peace will never be realized in this world. The church must proclaim

⁶Referred to by Patijn, *idem*, p. 85. The article of Prof. Thielicke appears in *Zeitschrift für Evangelische Ethik*, Marz, 1957.

the rule of God where true peace is to be realized, but she must not expect that kind of peace to occur in the kingdom of this world.

Dr. J. J. Buskes takes up the discussion at this point in an article entitled, "Het Duel tusschen Hemel en Aarde."⁷ He agrees with all that Thielicke declares about the conflict within man and the powers of evil that reside in miniature within fallen man. Surely the church must preach and give advice, yet if this is all, then the church does nothing more than to condone the state in making implements for murder and self-destruction. Must the church be silent on what she knows to be her conviction based on the Word of God? Shall the church say to the state that it may make and develop weapons more powerful and destructive than we have ever known, or shall the church say that in the name of Christ the state may not plan for mass murder and self-destruction? According to Buskes, the church speaks a harmless message when she bypasses her responsibility to witness against the madness of the development in atomic weapons.

One of the slogans in this discussion is "*beter dood als rood*." In our history during the revolutionary war we can recall a similar slogan in the famous speech of Patrick Henry, "Give me liberty or give me death." For those who endorse atomic armaments the alternative of destruction because of atomic warfare is better than to be under tyranny of communism. It is better not to exist than to be subjected to the debasing of personality under a dictatorship. For others, if the alternatives should eventuate in "*dood of rood*" then it is far better to live under a dictatorship than to face the consequences of atomic warfare. Is it not an insult to Christians in Hungary, Czechoslovakia, Poland and Russia to say that it is better to be dead than to live under a communist regime? Furthermore in the course of history dictatorships rise and fall to allow for the establishment of freedom in various degrees. The prospect of life under any form of rule is far better than to exist in a world that has undergone the ravages of nuclear fission. These are some of the lines of argument which arise in the N. H. K. on the problem of atomic armament and warfare.

STUDY ON ELECTION

In the final section of this report I shall like to discuss the doctrinal and theological study and work that has been done in the N. H. K. The interest in this study was manifested when the General Synod in 1946 appointed a commission to make a "renewed confession of faith to combat the false gods and temptations of this century, both those around us and within us." From that study there issued forth *Fundamenten en Perspectieven van Belijden* and later there was added *De Leer Aan-*

⁷*Op. cit.*

gaande de Heilige Schrift.⁸ This statement of doctrine is intended to be the church's present confession of faith which she endeavors to draw up "in thankful obedience to Holy Scripture, in fellowship with the faith of the fathers and in realization of her responsibility to the present to make the revelation of the Triune God." I sense in this document that a very earnest study and search of the Scripture is made in which the church assays to express the full counsel of God, even in areas where older confessions make no utterance. Further the church wants to do this work in the fellowship of the confessions of the church in past ages, i.e., the church takes seriously all what the church has said and done in the past, and finally the church desires to speak her faith in the context of our present world. The result has been a document of high order.

Since the publication of this document, *Foundations and Perspectives of Confession*, much theological discussion has ensued, both in conferences and synod meetings and in the church press. I do not claim to be informed on all of this activity, yet I would like to report on the formal studies carried on in the doctrine of election. The Synod in September 1955 appointed a commission for the study of the doctrine of election. Seventeen members formed the commission with Dr. H. Berkhof as the chairman. It was the hope of the commission to formulate a statement on election that would become an instrument of confession and of teaching in the church. September, 1959, the commission submitted to the council on affairs of church and theology the results of their labors. I quote the last paragraph of the commission's accompanying letter: "Your council must decide what must happen with the result of our labors. We hope that the council will consider it worthy, changed or unaltered, to be submitted to the judgment of General Synod and that the Synod will recommend it to the church. For the truth of election, distorted by some, avoided by others, misunderstood by many, deserves to work through the church in a far more mighty and salutary way than is usually the case."⁹

The study is presented in three parts: first there is a statement of what the church means by election, this is entitled, "The church confesses election." The second is a careful exegesis of Scripture passage bearing on election and is entitled, "In thankful obedience to the Holy Scripture." And the third part takes up largely what Calvin and the symbols of the Reformed Church offer on the doctrine of election. This is entitled, "In fellowship with the confession of the fathers." The report closes with a minority report which takes exception to some of the conclusions offered

⁸(s-Gravenhage: Boekencentrum N. V., 1949). An English translation has been published by New Brunswick Theological Seminary, New Brunswick, New Jersey, 1955.

⁹The report of the commission was published in mimeograph form, September, 1959.

by the majority. I am impressed with the painstaking care these brethren manifest in clearly defining the teaching about election, the respect for Scripture and the careful interpretation they make of Scripture, and finally the fairness in the use of what the fathers have said and their forthrightness in pointing out shortcomings in previous declarations on this important subject. I want to highlight some of the most interesting discussions that are incorporated in this study, and I shall end as the study does with a few comments of the conservative minority who take exception to some of the results arrived at.

THE CHURCH CONFESSES ELECTION

What is meant when the church confesses election? It means first of all that in deep humility the church declares that her salvation is not due to her initiative, but only to the initiative of God; and secondly, that the only comfort and confidence the church has rests entirely in the faithfulness of God. Therefore there is no place for pride or boasting, for election rests entirely on the grace of God. It, i.e., the grace of God, is not some kind of supplemental strength to help us, or some wholesome advice which we must follow, but rather the electing grace is that which awakens a sorrow for sin, and a longing for God in penitence, and places the sinner in a saving relationship with Christ through whom the election is actualized in the world. Although God chose his church from eternity, yet it is in time and history that this election of God reaches us. In fact it is in the Bible where this election is seen in the *Heilsgeschichte* as God chooses not only individuals, but more especially peoples and nations. It is here that the commission finds some fault with the canons of Dort in that these emphasize the election of the individual, which is true enough, to the neglect of the election of the church or of the people who are saved. The Bible teaches that God chose both individuals, e.g., David, Paul, but he also chose a nation, a people, a church. One type of election must not be neglected in preference for the other.

The election of God is for the purpose of service and for the purpose of salvation. One must observe that all who have been chosen of God for service may not necessarily carry on that service in faith. Here we can cite individuals such as King Saul, Cyrus and Judas. The same word is used in these instances as in the selecting of or electing individuals such as Abraham and David for their service in faith. It seems obvious, therefore, that since the same term is used that the Scripture does not intend that we should make distinctions in this electing activity of God, for both are elected for service. In any case, God's election is for service which eventually results in an election for salvation either for the one chosen or through him for others. And further the election for salvation involves

also the election for the service of the glorifying of God. "You are a chosen race . . . that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Pet. 2:9).

The commission gave much study to the problem of election and reprobation. One can easily understand why that should be. The Dutch church from the time of the Synod of Dort has been much exercised about this problem. What is the problem? Briefly it may be stated as follows. Since God in his sovereignty is absolute even in the matter of election, it must then be said that he chooses some to be saved in Christ and others he chooses for eternal perdition. The horror of thinking that God should choose people for eternal perdition brought on the reaction of Arminius who in 1604, out of fear of making God the author of sin and of placing men whom he had created in a state of eternal perdition, taught that God's election was based on a foreseen faith. This reaction of the Arminians led to tragic results in that it undercut election by God's grace and it destroyed trust in the faithfulness of God since it placed the decision of salvation and of reprobation in the hands of men. So are we shut up to these two alternatives? Either we hold to the absolute election of God and thereby the contemplation of God's being the author of sin and the cause of man's perdition, or we hold that man has his fate in his own hands and thereby undermine the electing grace of God.

INCONSEQUENTIE OF SCRIPTURE

I should not encourage you to hope that this commission has successfully solved this problem. In fact, they would disclaim any such ability. However, they do place a most interesting observation before our minds, an observation which they call the "*inconsequentie*" of the Scripture. This "*inconsequentie*" of the Scripture is to be seen as follows: God has chosen from the foundation of the world all those who are to be saved, but nowhere does the Scripture say that God from the foundation of the world has chosen those who are to be reprobate. This is a logical consequence which the Scripture never declares. While often praise ascends to God for his having chosen us for faith and salvation from the foundation of the world, never is it said that from the foundation of the world God chose some for unbelief and for eternal reprobation. In Matthew the great judge directs the sheep on his right hand to the kingdom which was prepared for them from the *foundation of the world*, but the goats on his left hand he directs to the eternal fire prepared for the devil and his angels (25:41). Concerning the declaration that election to reprobation is the cause of unbelief and godlessness in the same way that the election to salvation is the fountain and source of faith and good works, the Synod of Dort has rightly explained that this is a reasoning which

the Reformed Churches not only do not confess, but also with hearty abhorrence reject.¹⁰

Some have not been content to accept this "*inconsequentie*" of Scripture. Even Calvin was driven by his logic to declare that he found the ground for reprobation in the eternal decrees of God. For him it was logical, perhaps a logical deduction, that election could not stand by itself without having reprobation stand over against it. Under these logical pre-suppositions Calvin believed that he rightly drew conclusions from Scripture which drove him to the doctrine which he called *decretum horribile*,¹¹ the horrible decree of eternal reprobation. Many of those congenial to Calvin's system of doctrine felt that Calvin went too far in his reasoning, and indeed he is silent on the matter in his catechism of Geneva and likewise in his statement on this matter which he gave for the French Confession of Faith in 1559.

The commission points out that the *Nederlandse Geloofsbelijdenis*, The Belgic Confession of Faith, also is not satisfied with the "*inconsequentie*" of Scripture. When the confession of faith speaks about the election of God resting entirely on the grace of God for sinful man, the confession is very close to the "*inconsequentie*." However, to explain reprobation, the confession of faith speaks of the righteousness of God and the mercy of God. God's mercy is in operation in the election for salvation, and the righteousness of God is seen in that he leaves sinful man in his fallen state of doom. This use of two attributes of God, righteousness and mercy, disturbs the unity of God and the word "allow" is a covering-up word for a problem unsolved, and the use of this word discloses a doubtful method by which the responsibility of God is not given full play. From this discussion you will detect that the committee pleads for the "*inconsequentie*" of Scripture on this problem of election and reprobation.

ASSURANCE

The church in Holland has been seriously plagued with a lack of assurance that God has chosen the believer for salvation. A sizable segment of the church does not find this assurance within them and therefore absent themselves from the Lord's table lest they eat and drink to their greater damnation. Some dolefully lament their sad condition and consider themselves reprobate. Although the R. C. A. apparently is not disturbed by this sense of uncertainty, yet wherever we have strong emphasis on the inner assurance of election, we may have silent casualties who have not come to confess Christ. The study commission of the N. H. K. has carefully scrutinized the Canons of Dort to observe that

¹⁰In the "Conclusion" to the Canons of Dort.

¹¹*Institutes of the Christian Religion*, III, 23, 7.

these canons, although with noble intent and with language that carried an emphasis for the church in that day which it does not have today, direct the search for salvation assurance not in Christ alone, but also in the experience and feeling of the believer. Let me quote from the canons. "The elect, in due time, though in various degrees and in different measures, attain the assurance of this eternal and unchangeable election . . . by observing in themselves, with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the Word of God: such as a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness etc." (I. 12). And "They [the believers] rest satisfied with knowing and experiencing that by this grace of God they are enabled to believe with the heart and to love their Savior" (III/IV, 13). These statements awaken the suggestion that beside the assurance of Christ's work and promise one is to find a closer assurance in the faith which we experience. The result has been in the course of history that many have been driven to introspection to find evidences of salvation within themselves and less in the preached Word of God that offers Christ as the evidence of salvation.

The study commission finds the Heidelberg Catechism especially praiseworthy in its treatment of election, although the word appears only twice in the catechism. The believer receives his assurance from God alone and it is through the Holy Spirit that he obtains faith. Further the catechism treats election in the context of the article on the church. This places the assurance of salvation in the preached Word and in the work of the Holy Spirit in the midst of the church.

MINORITY REPORT

A minority report is appended to this study in which a few members of the commission take exception to the conclusions arrived at. I shall briefly state some of their objections. First of all they demur at the declaration that the church knows that she is drawn by the Holy Spirit to faith. This places the experience of faith in too prominent a place which should be occupied by the revelation of God. Secondly the minority feels that not enough stress is placed on the point that all the chosen and they alone will be saved. Thirdly they regret that the stress on the election of the group tends to blur the election of the individual, and further they would like to maintain the distinction of outward and inward call. It is the inner call that is effectual and it is this call that highlights the grace feature of salvation. Fourthly, objection is raised against the majority report in that it does not take into account the teaching of Dort on the depravity and rebellion of man. It is alleged that the grace factor in election can be comprehended only against the background of man's total depravity. Fifthly, the minority would insist that there is a connection

between the decree of God and reprobation. They protect God from being the author of unbelief in that original sin would account for unbelief.

A few minor points are raised which in my judgment are not very important. Even though these members agree with much of the majority report, yet they are moved to make these objections which they consider weighty. They conclude that they would join with the church in praising him who justifies the ungodly and irresistibly brings his chosen ones to the eternal light.

I trust that in this brief report on the church in the Netherlands I have been successful in acquainting you with the sense of mission which this church demonstrates as she goes out into the world close at hand, to grapple with the issues of life and death in our world, and to wrestle with the great theological and doctrinal statements of the faith and interpret them in the light of Scripture. May God's grace rest upon them and upon us in our R. C. A.!

THE CLAIMS OF THE BERKELEY VERSION

SYLVIO J. SCORZA

The prayer with which the editor, Dr. Gerrit Verkuyl, brings to its climax the preface to the Berkeley Version of the Bible expresses the wish of all evangelical translators, publishers and printers of the Scriptures: "We pray that this version may be instrumental in the fulfillment of God's purpose, a translation of His teachings into Christlike living." In the conviction, conversion, and spiritual growth of God's elect, his Word has a major part. In order that the reader may clearly understand the revelation of God set down in the Scriptures he is assisted by the publication of new versions in the speech of our day. A significant example is the version under consideration in this article.

The Berkeley Version differs from other modern speech translations in that the N. T. is the work of one man and the O. T. that of twenty. Dr. Verkuyl was the one, who completed his rendering of the N. T. in 1945. He became the editor-in-chief over the nineteen others, professors, ministers, and missionaries, who finished the O. T. last year. The version is apparently intended for use with groups such as the National Association of Evangelicals, the International Council of Churches, the more conservative denominations, and independent churches. It may be that some groups that totally reject the Revised Standard Version would be willing to accept this as a suitable modern replacement, still giving highest allegiance to the 1611 Authorized Version.

In assessing the merits of this conservative translation the reader could well use as his standard of measurement the claims made for the version on its title page, in its preface, and on the book jacket.

The full title of this work is *The Holy Bible: The Berkeley Version in Modern English* (Grand Rapids: Zondervan, 1959). The editor speaks of its language as "the choicest current usage." It is not, however, to be classified with recent paraphrases of Scripture such as Phillips' New Testament. One effective way of testing this first claim of Dr. Verkuyl is to follow through a series of verses in which the King James Version has a distinctly archaic word or usage. The King James translation for the Hebrew word *derek* in Psalm 37:14 and 50:23 is "conversation," meaning in 1611, behavior or way of life. Berkeley has it as "conduct" in the former reference and "way" in the latter. In Ezra 9:12, Job 21:13, and

Esther 10:3, the K. J. has "wealth" for the Hebrew *toḇ* (good); the Berkeley Version renders it "prosperity" in the first two instances and "welfare" in the last. The well-known but little-understood "hart" of Psalm 42:1 is here rendered "deer." A more extensive test is the occurrences of "reins" for "kidneys." In the sixteen cases where it refers to the kidneys of sacrificial animals, mostly in Leviticus "kidneys" is used in the modern version. In another thirteen instances where the reference is to the kidneys as the seat of the emotions or will in man, quite a variety of terms emerge: "emotions," "attitude," "deep within," "inward parts," "soul," "inmost selves," "inner self," "heart," "inmost parts;" however, Job 16:13; 19:27; and Jeremiah 11:20 retain the obsolete "reins." On the other hand, it may happen that occasionally modern usage becomes colloquial usage, as in "had words" (Gen. 4:8), "quack" (Job 13:4), and "dirt-cheap" (Ps. 44:12).

In weights, measures, and coins modern equivalents are used, so Noah's ark was "450 feet" by "75 feet" by "45 feet," Goliath was "over nine feet tall" and was "armed with a bronze coat of mail that weighed two hundred pounds," but the price of Judas remains (properly so?) "thirty pieces of silver."

The uncomplimentary old-fashioned name "heathen" is almost completely absent in this version. It occurs in the King James Version over one hundred times, but it is used here only in Psalms 9:5; 10:16; and 105:44. The dealers with the so-called "familiar spirits" are properly designated "mediums." One of the old meanings of "tell" is to "count" or "number." The nine instances of this usage in the 1611 version all have acceptable modern equivalents in the 1959 version. The examples in these three paragraphs suffice to show that the claim of the Berkeley Version to "modern English" is quite well met.

The relationship of this version to previous English versions is not formal. It is "translated afresh from the original language," "a completely new translation." The procedure of its translators is therefore different from that of the revision committee for the Revised Standard Version, which began with the text of the American Standard Version and made extensive changes in it. On the other hand, the Berkeley committee, though free from such a formal dependence on a previous version, could not erase their knowledge of other translations, especially the King James Version. In comparing the loose dependence of the R. S. V. with the claimed independence of the Berkeley Version, the reader will find very little difference in terms of actual influence. When a revision is as extensive as that of the R. S. V., it may be better to proclaim independence from all except the original text and the most ancient versions.

These ancient versions supply in the O. T. the assistance needed when the Hebrew text is not entirely clear. The version of Dr. Verkuyl makes use of the Septuagint and the Aramaic Targums in order to be a "complete translation." When neither Hebrew (including the Dead Sea Scrolls), Aramaic, nor Greek appear to offer the modern translator the possibility of a meaningful translation in context, he is inclined to suggest a change, usually minor, in the text itself. These emendations occur too frequently in the R. S. V. and the Goodspeed-Smith American Translation. The Berkeley committee shows its conservative attitude toward Scripture not in total rejection of emendations, but in the relative infrequency of their use. Examples are in I Samuel 13:1, where the Hebrew summary of Saul's reign is declared defective, and Jeremiah 27:1, in which Zedekiah is inserted in the place of Jehoiakim because of the demands of the context. It would be interesting to hear the explanation of the conservative translator for such textual errors. Insertions are also in the text of I Chronicles 6:28, 61.

Several additional characteristics and idiosyncrasies may be noted at this point. A good feature is the use of paragraph form rather than the old individual-verse style. Less satisfactory is the widespread use of Arabic numerals within the text, even for numbers under ten. This makes the appearance more informal than that of many newspapers. A third policy is good despite the specious reasoning given for it. The Hebrew text uses the conjunction "and" many times more often than is necessary or even stylistically permissible in English. An "and" even begins certain books of the Bible (e.g., Exodus; see p. 54, note a). Its omission entirely or replacement by punctuation in many cases improves the translation. It is not pertinent, as the editor does, to point out the resemblance between the Hebrew letter involved and the modern comma.

The practice of the translators is that "designation of the Deity [are] capitalized for clarity and reverence." This means both nouns and pronouns for the three persons of the Trinity. An exception is the second person pronoun "you" directed to Jesus. Another difficulty is in O. T. passages capable of reference both to a contemporary situation and ultimately to the Messiah. In Psalm 110, "a royal psalm for the king" (note w), capitals are used throughout, because it is Messianic (note v). For Psalm 72 the practice differs, capitals not being used until verse 5 (notes o and p). The whole psalm concerns both Solomon and the Messiah. A third illustration is Isaiah 49:1-7, where the "servant" is both Israel and the Messiah (notes z and a), but lower case letters are used throughout. Since there is nothing inherently reverent about capitals (cf. Satan, Judas, Hitler, Stalin), the use of lower case for pronouns avoids the appearance of excessive piety and accords with the usage in Greek and Hebrew.

Whereas clarity in the designations for the Deity is the goal of the Berkeley Bible, its translators have left us confusion in the translation of the divine names in the O. T. The King James Version set the pattern as follows:

Elohim	is represented by	God
Jahweh	is represented by	LORD
Adonai	is represented by	Lord
Jahweh Elohim	is represented by	LORD God
Adonai Jahweh	is represented by	Lord GOD
Adonai Elohim	is represented by	Lord God

This pattern works satisfactorily and has been adopted by many subsequent translations. It appears to be the pattern intended in the Berkeley Version also, except with reference to Adonai. It is rendered "LORD" more often than "Lord," and Adonai Jahweh has a variety of forms: "LORD God" (Gen. 15:2; Ps. 71:5; Isa. 40:10), "Lord God" (Isa. 3:15; Amos 7:2; Zeph. 1:7), "God the Lord" (Isa. 48:16), "LORD" (Ps. 73:28), and "LORD GOD" (I Ki. 8:53). When it is Adonai Jahweh of hosts, two more forms can be cited: "the LORD, the LORD of hosts" (Isa. 10:23) and "the Lord, the LORD of hosts" (Isa. 10:24). The cross-breed form "Jehovah," with its vowels of Adonai and its consonants of Jahweh, popularized by the American Standard Version, makes rare appearances in this version, e.g., Ex. 6:3; 34:6; Num. 21:14; Ps. 140:7; 141:8; and Isa. 12:2.

One of the distinctive features of the Berkeley Version of the Bible is its use of many notes "related to, but apart from, the inspired writings, to clarify and to give a sharper view of the message." A great majority of the notes are helpful in this way, giving cross-references, alternate translations, exegetical and historical information, and the previously mentioned references to the readings of early versions and the Dead Sea Scrolls. A number of the notes are more homiletical than exegetical and there can be some question as to their propriety and helpfulness in a Bible version. The goals accomplished by paraphrasing in other versions are gained by the Berkeley Version notes.

The accuracy of the notes is too large a topic to cover fully in this article. The following is a list of the most obvious errors that occur:

Page	Note	Incorrect word or phrase	Corrected reading
5	e	Amelek	Amalek
9	d	Balale	Balal
11	s	Zamzuzim	Zamzumim
31	o	In as much	Inasmuch
33	z	Jacobs	Jacob's

<i>Page</i>	<i>Note</i>	<i>Incorrect word or phrase</i>	<i>Corrected reading</i>
48	u	Machpela	Machpelah
50	c	conerned	concerned
59	c	occasionaly	occasionally
67	q	dellver	deliver
67	r	relationship	relationship
71	s	epha	ephah
71	s	goodsized	good-sized
80	u	show-bread	showbread
82	a	high-priest's	high priest's
85	l	The note is repeated	
115	y	Azalzeh	Azalzel
115	a	Reformed Jews	Reform Jews
119	v	v should be on verse 32 not 34	
120	e	husband	husbands
125	y	Rosea	Hosea
171	r	artcles	articles
180	l	no l in text	
197	v	Th elaw	The law
219	h	Jeshrun	Jeshurun
385	b	loving-kindness	lovingkindness
408	y	further	farther
417	y	3½	2½
458	t	Ashera	Asherah
488	k	616	516
588	all	notes scrambled	
635	a	vada	yada'
642	a	Nisble	Misble
692	y	Siloem	Siloam
700	s	tsetze	tsetse
774	x	526	536
786	t	Jehoiachin	Jehoiakim
840	v	Yaweh	Yahweh
848	w	Ammon	Amon
903	n	Jephtah	Jephthah

The title page describes the notes as "non-doctrinal" and the jacket as "without doctrinal slant." In one sense this is possible, yet in a larger sense it is neither possible nor desirable. If by doctrinal one means sectarian or promoting doctrines peculiar to one particular denomination, the description is acceptable. It is impossible, however, in notes on Scripture to avoid constant reference to the doctrines of God, Christ, salvation, and the rest, albeit not in a systematic way.

The authorship of the notes will be commented on below, in connection with the discussion of the staff of translators.

The dating in the various sections of the text is supplied as "helpful chronological data." There is no claim to inspiration for the dates given, although the dates appear above and within the text. In the antediluvian section of Genesis, a dual system of alternate dates is given, but no attempt is made to date creation, as Bishop Ussher did. The exodus is placed in 1446 B.C. by the editor in charge of dates, but the translator indicates his preference for the thirteenth century dating of the event by his allusion to "Ramses I, who reigned 1348-1281 B.C." in note c, page 54. Dates are supplied, sometimes sporadically, for the rest of the biblical period also.

Describing the staff of nineteen translators for the O. T. as "Hebraic scholars of various denominations, mostly professors of their respective seminaries," Dr. Verkuyl indicates in his preface that each is responsible only for his own translation, despite a system of reviewing the work of others. The editor and his assistants assume responsibility for the unification of the diverse work into one Bible. It must unfortunately be reported that unification is not actually achieved. Such a basic matter as the mechanics of indicating supplied words (not appearing in the original text) has no agreement. In most instances there is no indication at all. In Isaiah, Ezekiel, part of Zechariah, and Psalms 135-150 brackets are used, in many places rather freely. In other parts of Zechariah and Psalms, as well as in isolated places throughout the O. T., parentheses are used for the dual purpose of indicating supplied words and enclosing genuine parenthetical matter. An example of both side by side is Joshua 16:1, 2.

There can be cited many other unresolved disagreements among the various translators, especially in the material in the footnotes. The views on Satan (satan), the primeval ocean, Leviathan, and Sheol, for example, differ among translators and/or editors. The notes are "not necessarily in every case those of the translator; some were supplied by the editor-in-chief and his assistants." It is regrettable that these notes added by the editor are indistinguishable from those of the translators.

For later printings of the Berkeley Version the following errors in the text should be corrected:

Leviticus 20:3	preesnted	presented
Leviticus 20:10	adulterating	committing adultery
Deuteronomy 14	(chapter) 41	14
Psalms 69:5	(omission)	God
Psalms 69:6	(omission)	Lord GOD of hosts
Isaiah 49:12	Syrene	Syene
Amos 7:1	Lord	LORD

In addition, the book, chapter, and title headings at the top of the pages from Ruth 2 to I Samuel 30, from II Samuel 24 to I Kings 27, and from I Chronicles 29 to Ezra 9 should be made to conform with the rest of the Bible.

To summarize the results of this study of the Berkeley Version is to conclude that not all the worthy claims are fully met; nevertheless, as a whole this version can be an aid to Bible students who recognize both its good and bad features.

CAMPUS HIGHLIGHTS

Extracurricular activities at the seminary during the last part of the school year have been many; a seminarian's time need not be spent idly. Adelpic has provided some useful programs. The Rev. Ray De Vries spoke concerning publicity for the local church. Miss Mildred Schuppert showed an interesting assortment of slides picturing her trip to Europe last summer. Mr. Walter Scott, Superintendent of the Public Schools of Holland, and Dr. John Hollenbach, Vice-President of Hope College, spoke concerning education. Mr. Scott discussed "The Clergyman and the Public School System" while Dr. Hollenbach projected our thinking ahead a few years with his topic: "The Future of Higher Education." Mr. Len Ver Schure of the Holland Police Force gave an eye-opening speech on crime with emphasis on juvenile delinquency. The Revs. Chester Droog and Herbert Taylor, both of Grand Rapids, discussed the integrated church.

Goyim sponsored four of the recent Adelpic meetings. Dr. and Mrs. Louis Benes showed some excellent slides taken on the tour they made of our foreign mission fields. The Rev. Paul Meyerink pictured Mexico through speech and slides. The Rev. Donald Buteyn challenged us to discover how our churches

can make a more positive impact on a community; his subject was "The Church and Public Relations." The Rev. John Buteyn gave pointers regarding missionary emphasis in the local church.

Three special lectures have been given recently at the seminary. Dr. Herman Zanstra, visiting professor from the Netherlands, whose field is science, discussed the philosophical subject of "Hypothesis and Reality." Dr. Lester J. Kuyper reported on his impressions of the Netherlands Reformed Churches, particularly their recent thinking on important subjects. And Dr. Richard Oudersluis presented "Paul's Use of the Adam Typology."

The Stag Banquet was an excellent success. The seniors visited the *Church Herald* office at press time one recent Friday afternoon; this was followed by supper and a visit to a service at Temple Emmanuel in Grand Rapids.

The New Brunswick-Western Conference was held March 31 through April 2. It featured solid discussions, good fellowship, and a banquet, with the keynote address by Dr. Raymond Van Heukelom, visiting of daily classes, and a closing Communion service conducted by the Rev. Russell Vande Bunte

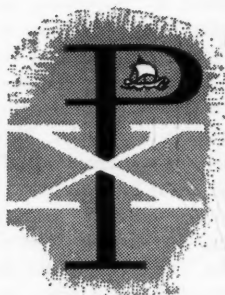
and elders from the Third Church, Holland.

At press time we are anticipating the following events: a lecture by Dr. John Kromminga, President of Calvin Seminary, on "The Protestant's Approach to Roman Catholicism"; the Calvin-Western Meet with its softball game and meeting at which Dr. Douglas Blocksma will speak on "The Psychiatrist's Role in Relation to the Minister"; the faculty-sponsored Senior banquet on May 6; the All-Seminary

Spring Banquet on May 13 and a final Adelpic picnic. In addition the seniors will attend the annual banquet sponsored by the Layman's Publicity Committee in Grand Rapids.

The choir will sing future engagements in Grandville, Zeeland, and Muskegon (all in Michigan). The last will be an all-Sunday affair with seminarians serving the various churches throughout the day before singing a full concert in the evening.

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BOOK REVIEWS

Jesus and the Future Life, by William Strawson, Philadelphia: Westminster Press, 1959. Pp. ix-249. \$3.95.

This book, an example of thorough British scholarship, presents Jesus' teachings on the future life in the synoptic Gospels. The author is convinced that the certainty of the future life is a matter of faith, not a matter for philosophical speculation.

The writer maintains that the problems of historicity are not insurmountable. In spite of what form-criticism and the demythologizing school may have to say we can discover with reasonable accuracy what Jesus said about the subject in hand.

The following are some of the main ideas developed. The destiny of the individual is closely related to the destiny of the community. "Heaven" does not describe human destiny but implies the sovereignty of God. The heavenly Father has the love and the power to give his people a future life "whatever" and "wherever" it is. By the kingdom of heaven is understood the rule of God over present and future. In speaking of death Jesus emphasized the physical aspect. He dreaded the Cross because he knew the nature of death, but he also revealed his mastery over the last enemy. Jesus' teaching about judgment warns us to avoid condemnation, that is, separation from God. The future life is assured for those who believe in the living God who is not the God of the dead. No detailed description of that life is given, but it will be a life in community and a life of activity. And it will be freed from the limitations of existence here. Those who do not believe

and are disobedient will perish, and that could mean annihilation, which is a very dreadful prospect. In the teachings of Jesus there is no trace of remediable punishment, no evidence of a purgatory.

In limiting himself to a study of the synoptic Gospels the author does not deny what Paul says about the resurrection of Christ as the basis for our certainty, nor what John says about eternal life as a present possession for those who believe, but he does not find these teachings in the first three Gospels.

That inevitably poses questions.

What about the authority of Scripture? What about the analogy of Scripture? Wouldn't a minister preaching on the future life from the synoptic Gospels be severely handicapped in presenting the subject of the future life to his congregation? When Matthew "adds" something, or when John and Paul develop the concept of the future life, is God speaking, or isn't he? Is what Jesus says more important than what the Word says?

This reviewer is all for scholarship. God never asks us to be stupid for his glory. But sometimes one comes away from these scholarly treatises with the thought:

" 'Tis ye, 'tis your estranged faces

That miss the many-splendoured thing."

So absorbed in the fine points of their trade the scholars are apt to miss what the simple Christian can see. It holds for them also that at times they may doubt their doubts.

BASTIAN KRUTHOF

E. C. Blackman, *Biblical Interpretation*, Philadelphia: Westminster Press, 1959. Pp. 8-212. \$3.00.
 J. D. Wood, *The Interpretation of the Bible*, (Studies in Theology) London: Duckworth & Co., 1958. Pp. 1-184. 10s.6d.

It was almost to be anticipated that the resurgence of biblical studies would soon involve the basic consideration of hermeneutics. The recent translation of J.C.K. von Hofman's classic work (*Biblische Hermeneutik*, Nordlingen: C. H. Beck, 1880; English title, *Interpreting the Bible*: Minneapolis: Augsburg Publishing Co., 1959) together with the two manuals noted here, indicate that the study of hermeneutics may soon return to its former place in theological studies.

Blackman begins his manual with the frank acknowledgement that the Bible is a difficult book to understand and therefore necessitates interpretation. After a brief discussion of the meaning of revelation and biblical authority, he devotes the major portion of his discussion to a brief survey of the history of the use of the Bible. He concludes with two chapters on modern criticism and the present-day task in biblical interpretation. He treats his extensive subject with scholarly competence and writes with a clarity that will delight any student reader. He is at his best in matters of historical survey. His basic assumptions in matters of revelation and biblical authority leave much to be desired from the reviewer's standpoint, and these assumptions are reflected in the final hermeneutical method which he proposes.

J. D. Wood has given us a manual in which he traces the history of the use of the Bible in a clear and concise manner. Since the Bible is an *ancient book*, the interpreter must show the *present significance* of the old work (p. 3). The author's historical treatment of the sub-

ject is excellent. The final chapter on "Interpretation Today" is disappointing, and here Wood does not attempt much more than a series of warnings against the dangers in theological, typological interpretation and in Bultmann's demythologizing. No hermeneutical method is proposed, although he cites approvingly five points of agreement in present-day Roman Catholic and Protestant interpretation. One could wish that he had undertaken to amplify one remark on the standpoint of the interpreter, when he says, "the work of interpretation can be done adequately only within the life of the whole Church . . . the work of interpretation is an expression both of the Church's genuine concern for the Bible and a means of commending the Gospel to each generation" (p. 175). This represents a constructive suggestion, especially if the theology of the Church, in turn, is always subjected to the Scripture. His final word, we would do well to heed: "The work of interpretation requires to be done today, because through it men are brought face to face with Him, Who is the Lord of Scripture" (p. 176).

RICHARD C. OUDERSLUYS

The Christology of the New Testament, by Oscar Cullmann, (trans. by Shirley Guthrie and Charles Hall), Philadelphia, The Westminster Press, 1959. Pp. xii-342.

This latest volume by the Swiss theologian is a notable contribution to New Testament exegesis. In a work reminiscent of the late William Manson's *Jesus the Messiah*, Dr. Cullmann has focused attention on a problem which has been prominent since the rise of the historico-critical schools of the nineteenth century and the more recent school of form criticism. To what extent did the early Church re-interpret, or reorient, the teachings of Jesus con-

cerning himself? The first few centuries of the Christian era witnessed a struggle within the Church as it sought to understand its mind concerning the person of the risen Lord. This, Dr. Cullmann contends, was an inevitable development as the Church defined its faith against divergent views. But to consider the person of Christ apart from his work, even though it may be necessary because of historical circumstances, represents a different approach from that of the New Testament authors. The titles ascribed to Jesus by these men (or used by Jesus himself) are not honorific; they are descriptive of his function. Most of these designations, perhaps all, are found in the Old Testament literature, although Dr. Cullmann does not assert categorically that Hellenic influence is lacking in New Testament Christology. He seeks to answer in this book what characteristics were associated with these titles in Judaism, by Jesus himself, and by the earliest Christian authors.

Recognizing the interrelationships between the various titles applied to Jesus, Dr. Cullmann classifies them in one of four categories. "We shall speak first of those which designate primarily the *earthly* work of Christ; secondly, of those which relate primarily to his *future*, eschatological work; then, of those which explain primarily his *present* work; and finally, of those which explain primarily the work completed in his pre-existence" (p. 9). In the first group consideration is given to 'the Prophet,' 'Suffering Servant of God,' and 'High Priest'; in the second classification the titles 'Messiah' and 'Son of Man' are handled; in reference to the present work of Jesus the meanings of 'Lord' and 'Saviour' are analyzed; and with reference to the final classification, observations are made on 'Jesus the Word' and 'Son of God.'

After a detailed examination of the materials, Dr. Cullmann concludes that from his baptism Jesus was conscious that he was the *ebed Yabweh*, and that

he believed suffering and atoning death to be an essential part of his work. This concept influenced the use which Jesus made of the title 'Son of Man' in reference to his earthly and present work. "Jesus' combination of precisely *these* two titles was something completely new. 'Son of Man' represents the highest conceivable declaration of exaltation in Judaism; *ebed Yabweh* is the expression of the deepest humiliation. . . . This is the unheard of new act of Jesus, that he united these two apparently contradictory tasks in his self-consciousness, and that he expressed that union in his life and teaching" (p. 161). Dr. Cullmann notes that Jesus exercised reserve in using the title 'Son of God,' and was disinclined towards the use of the title 'Messiah' (although he did not forbid it) because of the political overtones it carried in Judaism. The meaning of the *Kyrios* designation did not come to full expression until after the death and resurrection of the earthly Jesus.

Dr. Cullmann asserts at the beginning and end of his book that his methodology is an exegetico-historical one, and is not determined by the presuppositions of any school. He reacts negatively against the theology of R. Bultmann as well as the views of those who fail to see any development in the Christology presented on the pages of the New Testament. He represents mediational theology in the good sense of that term. There is a difference in the use of the titles applied to Jesus; and the events of his life, work, death, resurrection and continuing presence were the framework in which a plurality of designations found their meanings. But the varied threads are not lacking a basic unity — in *Heilsgeschichte*. In the light of the central event in that history, death and resurrection, the early Christians believed and confessed *Kyrios Christos*, and that confession colored and gave unity to all the Christological titles. One need not praise Dr. Cull-

mann's skill in investigating biblical and extra-canonical writings. His valuable book exhibits it on every page. *The Christology of the New Testament* cannot be ignored by those who are called to preach the message of Jesus the Messiah. This writer would only ask if the consistent and logical line of development in New Testament Christology is as smooth as depicted by Dr. Cullmann.

WILLIAM L. CARLOUGH

Paul and the Salvation of Mankind, by Johannes Munck (translated by Frank Clarke), Richmond: John Knox Press, 1959 (German original, Copenhagen, 1954). Pp. 351. \$6.50.

The English version of *Paulus und die Heilsgeschichte*, by the Professor of New Testament Exegesis at the University of Aarhus, Denmark, is a significant and welcome addition to the growing stream of Scandinavian theological literature available for English-speaking readers.

Professor Munck has set himself to the task of making a thorough restudy of what modern scholarship has said about Paul, especially in the light of the rejection, often ill-informed and incomplete, of the conclusions of Ferdinand Christian Baur and the Tübingen school. Not the least of his services is that he reminds us exactly what these teachings were, and exactly why they have been rejected. He then goes on to show that the rejection has been incomplete, and he also shows how much of our common view of Paul rests on an uncritical acceptance of secondary material.

His own picture of Paul is that of a missionary commissioned directly by Christ to work among the Gentiles, and working in harmony with Peter and James, in accordance with the picture conveyed by Luke, and usually accepted by Christian piety. He insists that Paul's

own view of his work was that he was sent to bring the first-fruits of every nation to Christ, in order that the Jews might be awakened to faith, the conversion of Israel become a reality, and the final eschatological event take place.

He reaches his conclusions by taking Paul's letters as the primary source, regarding Acts as secondary, although of great historical value. He follows "contemporary criticism" pretty closely, regarding Ephesians as non-Pauline, I and II Peter as non-Petrine, and I and II Timothy as post-apostolic. He also engages in the emendation of one important text, without manuscript authority. But he is never arbitrary. Having carefully worked out the historical situation on the basis of biblical evidence, he assumes that there must be an explanation of anything that seems to contradict the main line of evidence.

Some popular images disappear, or are criticized. The conflict between Paul and the Jerusalem Judaizers is declared to be a fiction inherited from Baur, the emissaries of Jerusalem who followed Paul demanding circumcision are declared to have been non-existent, James ceases to be a rigid Pharisee. Serious attention to the New Testament sources, and a critical attitude toward secondary ones, produce these conclusions.

The book is a fine example of the use of biblical and historical criticism to understand revelation. Whether its original conclusions are sound remains to be seen.

JOHN W. BEARDSLEE III

The Lord From Heaven, by Leon Morris, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. Pp. 112.

This book is a study of the New Testament teaching on the deity and humanity of Jesus Christ, by the Rev. Leon Morris, Vice-Principal, Ridley College, Melbourne.

The purpose of the author is to give

a short and simple outline of the New Testament thought about the person of Christ. He tries in particular to point out that witness is consistently borne to two great truths, namely, that Jesus Christ was God and that he was man. Though the writers use varying terms to state this truth, they are all in agreement that this is so.

The author skillfully, and most interestingly, weaves the entirety of New Testament teaching into eight chapters. At the outset one is presented with a picture of what Jesus Christ must have appeared to be, to his contemporaries, after he had lived with them, and appeared to them at various times in many differing works. One is led to think objectively of the personality of this One, who for the most part is regarded as "Gentle Jesus, meek and mild." One can vicariously experience the dynamic of the Christ, as he teaches, performs miracles, and loves with a strength superior to all heretofore known by man. The view one gains from the Scriptures is determined not by what men said and thought exclusively, but also is formed by what Christ himself said, and believed himself to be. Had he counted himself only a man, and not Messiah, some of his sayings could not, nor would not have been, spoken. In his own words he claims to be both man and God.

This book accomplishes, very aptly, what the author states as his purpose and aim in its formation. Included is material for both the minister and laymen. The reader will sense a freshness about it that seems to set the God-man Jesus Christ in a new light, even though we have known the truth concerning which he speaks many years. This writing is no mere assemblage of what others have read into selected scriptural passages, but a fresh, stimulating presentation of New Testament teaching about the God-man.

CHARLES VANDER BEEK

A Shorter Commentary On Romans, by Karl Barth, Richmond: John Knox Press, 1959. Pp. 5-188. \$3.00.

An acquaintance of mine is fond of characterizing Karl Barth's major theological work, the *Kirchliche Dogmatik*, as one continuous sermon. This whole voluminous enterprise is then regarded as basically an act of preaching, witnessing. In a sense this view is in accordance with Barth's own expressed intention, for often he has emphasized that dogmatics finds its starting-point and its practical end in the preaching of the Church.

As far as the above mentioned work is concerned, it is a long, long sermon indeed. Sometimes one would wish for a little less verbosity, and few are those who listen to the end!

Fortunately, however, from time to time we receive a volume from Barth's pen of a more comprehensive nature. The book under review is an example. Here too Barth is preaching, i.e. speaking after the prophets and the apostles the wonderful message of God's grace.

In a recent review of this journal, one of the authors has asserted that in "Barthian circles" preaching tends to be philosophical. We shall at present let the question rest whether this type of fallacy occurs more frequently among those who consider themselves students of Barth than, let us say, among the so-called "real Calvinists." But how valid is such an accusation really against Barth himself? Let the reader decide for himself.

Of course, technically this is not a book of sermons. To my knowledge a volume of sermons by Barth is not available in the English language. But this booklet is excellently suited to introduce the proverbially busy pastor to Barth's interpretation of the gospel of grace as found in Paul's letter to the Romans, and thus to give him a good

idea of the fundamental emphasis in Barth's whole theology.

Why another commentary on Romans after the earlier one, which had such an explosive effect in the theological world? Barth himself has a few things to say on this in the preface. Perhaps this work seems a bit "tame" in comparison with the other Romans. Times have changed, and so has the theological climate. Things can be said a little differently today. But also in this form the message proclaimed—the gospel of Christ—will prove to be quite explosive!

ISAAC C. ROTTENBERG

The Great Paradox, by Ad. Haentzschel, Saint Louis: Concordia Publishing House, 1959. Pp. vii-156. \$3.50.

From the jacket we learn that Dr. Haentzschel is the author of at least one other book, and that he has served with distinction as a professor of philosophy on the faculty of various universities. For this reviewer, the reading of this booklet constituted a first acquaintance.

The great paradox about which the author is writing is that of "The Christian ethic" as expressed in the words of Jesus, "He who finds his life will lose it, and he who loses his life for my sake will find it" (Matthew 10:39).

Part one is entitled "Losing by Finding," and in seven brief chapters the author discusses a number of positions on the good life that have been held by representatives of diverse schools of thought. In each case, the author points out in which respects he considers the position held to be valid, and why, nevertheless, he cannot accept it as an adequate moral philosophy.

"Finding by Losing" is the overall theme of Part Two. Here one finds a comprehensive survey of the biblical account of God's saving dealings with man as exemplified in the history of

Israel and supremely in the incarnate Lord. In the gospel of Christ and its "ethic of love" the author finds the solution of the paradox.

This is a popular booklet, written by a man who evidently knows the discipline and the responsibilities of honest scholarship. The book can undoubtedly offer valuable help to both adults and young people who ask themselves some frank questions about the real values of life. Here and there someone may discover that, although he has been confessing the theme of Part Two, he has been living the life of Part One in this book.

To all of us the book can serve as a reminder that in the good life in Christ we are confronted with the divine imperative and at the same time the divine grace in which lies the fulfillment of the law. In short, the author brings gospel.

ISAAC C. ROTTENBERG

The Gospel of the Kingdom, by George Eldon Ladd, Grand Rapids. Wm. B. Eerdmans Publishing Co., 1959. Pp. 140. \$2.75.

This book, by the Professor of Biblical Theology at Fuller Seminary, is significant for several reasons. It marks another milestone in the progressive decline of dispensationalism from evangelical circles in the United States. It draws upon earlier work in biblical theology by such Reformed writers as Geerhardus Vos, Ned B. Stonehouse, and John Murray. It promises to bring one segment of what has been called "fundamentalism" back toward the mainstream of evangelical Christianity after years of being involved in the ideas of John Nelson Darby, C. I. Scofield, Lewis Sperry Chafer, Louis Talbot and others.

So we are relieved to find once more that the Gospel of the Kingdom and the Gospel of the grace of God are the

same, that the Kingdom of God, the Kingdom of Heaven, and the Kingdom of Christ are identical, that a measure of eschatology is realized here and now by the man in Christ. We are also relieved to note that Jesus did not offer the Jews a political Kingdom, and that Scofield's notion of the postponed Kingdom and the parenthetical Church are abandoned. All this is net gain, even if it is not new, and it will excite considerable discussion in the Bible institutes. Professor Ladd uses commendable skill in establishing his positions, and his work will merit several readings by those who wish to disagree with him.

This reviewer found that the only basic note in the book which seemed unsatisfactory was Ladd's chiliasm. Even the author seemed unconvinced at times that this millennium really fits into the structure of things. "Where is there room for this interval in the scheme of the two ages?" he asks. And to be frank, there doesn't seem to be any. Had he dealt with the "last days" theme in Old and New Testaments, this would have become even more patent.

The millennium belongs to the Age to Come. Yet it is marked by sinful, unregenerate men living on earth under an imposed rule by Christ. At the end they rebel and the age of peace ends in failure. The curse on creation is presumably lifted when the reason for its imposition, man's sin, is not yet finally dealt with. To this reviewer, any way a millennium is described, it seems to be essentially unbelievable, even incomprehensible. Moreover, it is not even very desirable. Perhaps if one didn't know in advance about its sad ending, one could become more enthusiastic about it.

The crucial passage for Ladd is I Cor. 15:22-26, which is interpreted to agree with his view of Revelation 20:1-6. One doubts that apart from the Revelation passage, I Corinthians would have yielded three resurrections. This

weakens his threesome structure of the stages in Satan's defeat, and the revelation of the Kingdom also. In fact, if the chiliasm is dropped out, the whole book achieves a fine unity of structure which it now seems to lack.

On the "bindings" of Satan in Matthew 12 and Revelation 20, it will not do merely to assert, "This identification, however, is unlikely." Also, one could wish that Ladd had investigated more closely the connection between the giving of the Spirit at Jesus' baptism-temptation, and the giving of the Spirit at Pentecost, and the relationship between the "binding" of Satan and the activity of the Spirit in both instances.

The author's interpretation of the parables of the mustard seed and the leaven (pp. 58-62) is not satisfying. We have only Ladd's word that growth is not an essential idea in either one. He finds no connection between "the Galilean carpenter and a dozen Jews" and the ultimate arrival of the irresistible Kingdom at the end. Is there no connection? If the Kingdom only arrives at the eschaton but does not grow beforehand, is the Gospel of the Kingdom truly Gospel? This view also makes for a complete disjunction between Christ and culture. The Christian's present life in this world, politically, economically, socially, appears to be left unrelated to the Kingdom idea.

The call to decision in Chapter VIII is splendid and an element too often overlooked. The relationship between Israel and the Church is very helpfully stated in non-dispensational terms. And the closing chapter, "When Will the Kingdom Come?" is really a stirring appeal for world evangelization based on Matthew 24:14. Here the professor turns prophet and prods us to action.

Professor Ladd has given us a stimulating, careful, and reverent treatment of the subject of the Kingdom of God.

HAROLD N. ENGLUND

Devotional Introduction to Job, by Andrew W. Blackwood, Jr., Grand Rapids: Baker Book House, 1959. Pp. 7-166. \$2.95.

This book is an introduction to Job written primarily for laymen. As its title indicates, it is a devotional commentary intended, as the author says of the book of Job itself, to be read, not by scholars alone, but by all who love God.

The author is a well-known Presbyterian pastor and the son of the famous pastor-teacher-author, Andrew W. Blackwood. Although he disclaims any ranking among Hebrew scholars, the author does begin his volume with a fine introduction, discussing the basic questions of authorship, date, composition, and translations. He believes Job to have been a historical character who lived in the land of Uz and suffered bitterly before his final victory. He suggests that the problem presented in Job is deeper than the problem of pain; it is the answer to Satan's cynical question: "Doth Job fear God for nought?" Why does man worship, and do we love God because of his gifts, or because he is God? are the questions answered in Job.

Mr. Blackwood presents here a running commentary on the entire text of Job, and he does a fine job of clearing away many misconceptions. Concerning the idea that Job sets an example of how a Christian should suffer pain, he says, "The Book of Job is glorious because it shows people acting the way people act, rather than the way we ought to act. Job is querulous, antagonistic, bitter and despondent by turn. Surely in this Job does not set a good example. It is only as faith triumphs over despair that the example is set."

The commentary is then based on the obvious sections of the Book of Job, Job's experience of loss and subsequent reaction, the cycles of speeches of his

friends, and the voice from the whirlwind. Each section is prefaced with a brief, but helpful outline, and the text of Job is printed in full following the commentary. This is done in smaller divisions, so that the commentary can be related to the text easily.

The author offers many fine insights throughout his treatment of Job. He suggests that in Job there is found one of the highest ethical revelations in Scripture, the idea that discrimination against a fellow-man is abhorrent in God's sight. He also suggests that while we do not understand why tragedies occur, when we see human problems from the divine perspective, we shall thank God for every tear we have shed on earth.

Every pastor and layman can well read and use this book with profit and blessing.

DANIEL H. FYLSTRA

Revelation and The Bible, edited by Carl F. H. Henry, Grand Rapids: Baker Book House, 1958. Pp. 7-413. \$6.00.

This book is helpful, if not indispensable, to a proper understanding of the views held by contemporary evangelical scholars on the subject of the authority of the Scripture and the facets related to that subject. It covers the field in terms of articles contributed by twenty-four scholars from a particular wing of theological debate, such as G. C. Berkouwer, F. F. Bruce, J. Norval Geldenhuys, Herman Ridderbos, Gordon H. Clark, Frank E. Gaebelein, and others. The articles deal with the three main foci of the matter of biblical authority; revelation (in terms of special, general, rational, historical, objective and scriptural), inspiration (as evidenced in the Scripture itself and as substantiated by archeological findings and modern views on it), and the authority of the Scriptures, (as estab-

lished by its inspiration, by its Christological unity and by the internal testimony of the Holy Spirit).

Since the book was written by many authors, each writing on a different facet of the main theme, one can begin to read it at almost any chapter without being seriously handicapped by a loss of continuity. Each chapter is a complete article within itself necessitating little reference to the previous ones. The main positions assumed by the various authors are what one may expect from the sphere of conservative evangelical scholarship. However, since the articles are contributed by so many writers on a large and perplexing subject, the authors do not always seem to agree among themselves on all of the matters discussed. For instance, Roger Nicole in his chapter, "New Testament Use of The Old Testament," defends verbal inerrancy by claiming slips of memory to be impossible. He writes, "Now the very idea of a slip of memory undermines seriously the whole structure of inerrancy and is therefore out of keeping with the consistent upholding of plenary verbal inspiration" (page 148). Alan M. Stibbs also seems to hold to the view of strict verbal inspiration when in his article he writes, "Clearly, therefore, a prophet is one who speaks words which God puts into his mouth" (page 113). On the other hand, William J. Martin who writes a chapter on "Special Revelation As Objective," says, "The language of the Bible shares all the characteristics of human language; if it had been otherwise it would have been incomprehensible to us" (page 70).

Another instance of a lack of complete uniformity between authors occurs when, in his chapter, "Contemporary Views of Revelation," James I. Packer criticizes "reconstructed liberalism" by saying of it, "... its conception of revelation through historical events and personal encounter with the

speaking God ends, as we saw, in illumination or mysticism, and is unable to provide us with a guarantee . . ." (page 104), that is, a guarantee of right and true thinking about God. However, Paul K. Jewett in another chapter seems to defend the conception criticized by Packer when he says, "revelation moves in the dimension of personal encounter," (page 52), and "to say that Revelation is historical and personal means, in brief, that God has come in our midst and that because He has so come, we can 'never be the same again' (page 57). Alan M. Stibbs also answers Packer's request for a guarantee of right and true thinking about God when he refers to the Reformation principle of the internal testimony of the Holy Spirit in these words, "So the truth and trustworthiness of Scripture, as the authoritative and unbreakable divine word, are confirmed to the Christian believer by the witness during his earthly life of the incarnate Son of God, and by the present continuing witness of the illuminating and in-dwelling Spirit of God" (page 109). Frank E. Gaebelein also points out a guarantee of right and true thinking about God when he says, "Therefore the Christological integration of the Bible guarantees its veracity" (page 398).

Although many of the chapters are couched in the language of the logician, in some cases coldly intellectual and argumentative, this reviewer found the last chapter, written by Frank E. Gaebelein, entitled, "The Unity Of The Bible," to be the most inspirational and heart-warming. In this chapter the author persuasively avers that the integrating principle of the Scriptures giving it its unity is Christological, and he concludes with these words, "The discernment, therefore, of the far reaching application of the unity of the Bible in Christ is more than an intellectual discipline; it is a spiritual adventure. This is not to say that it is

irrational, but simply to point out that, along with the use of the mind in understanding the Word, there is available for the believer the guidance of the Spirit who inspired it. The Reformers recognized the inner witness of the Spirit (*testimonium Spiritus Sancti internum*) to the truth of Scripture, a principle that fundamentalism with its preoccupation with defending the formal inerrancy of the Bible has too largely overlooked. Yet the reality of this witness of the Spirit urgently needs recovery today" (page 398). This is perhaps the best statement of the whole book and one to which even some authors of the book itself might well listen.

We find in this book a gallant attempt to steer between the Scylla of philosophical rationalism and the Charybdis of mystical subjectivism. With a few exceptions in this attempt it seems to succeed. It is a sane and almost mediating book and reminds us all of the dangers lurking in the extremities.

GLEN O. PETERMAN

Authority in Protestant Theology, by Robert Clyde Johnson, Philadelphia: The Westminster Press, 1959. Pp. 224. \$4.50.

Dr. Johnson is professor of systematic theology at Western Theological Seminary, Pittsburgh. This work of his is scholarly and well documented. An eight page index leads one quickly to any of the subjects treated. The author traces the history of the doctrine of authority in Protestantism from Luther down to the present as a background for conversation on the subject (p. 13). That the question is important no one can deny. Indeed, it is precisely at this point that Protestant theologies begin to diverge.

Dr. Johnson employs the word *discrimen*, rather than criterion, because he is anxious that the criteria should not be viewed as independent and un-

related. "The word *discrimen* . . . is intended to designate a configuration of criteria that are in some way organically related to one another as reciprocal coefficients" (p. 15).

For Luther authority rested in Scripture alone. He rejected the allegorical approach to the Bible by insisting that we must illumine Scripture with Scripture. He appealed to the literal sense of the words, though not in the rigid way of the rationalism of the seventeenth and eighteenth centuries. Christ must be the *telos* toward which interpretation moves. Law and Gospel, not in the sense of Old and New Testaments, but as present in both, the one pointing to Christ and the other centered in Him, are almost the *discrimen* for Luther.

For Calvin *discrimen* consisted of the union of Word and Spirit. He emphasizes the two-fold noetic office of the Spirit. "It was through the Holy Spirit that God became, as it were, the 'author' of the Bible. And it is through 'the testimony of the Holy Spirit,' and only through this *testimonium Spiritus Sancti*, that the Bible becomes the Word of God for the church as it exists within history, for the individual Christian in his given situation, or for the Christian theologian as he formulates his theology" (p. 49). This seems to be the view of Wilhelm Niesel, *The Theology of Calvin*, as well, though he does not develop it as fully. It would seem that Ronald S. Wallace is a better guide in his *Calvin's Doctrine of the Word and Sacrament*, Chapter VIII, "The Written Word as the Word of God." At least it seems to us that Calvin does not say that the Bible *becomes*, but that the Bible *is* the living Word of God, but that human reason is impotent to handle it aright without the Spirit's illumination. Calvin is hardly Barthian.

The author's portrayal of the nineteenth-century revolt centering in the work of Schleiermacher, Auguste Saba-

tier, and James Martineau and the Jesus-of-History movement is helpful. His criticisms are incisive. Next he treats Kierkegaard and Forsyth under "Prophetic Reactions." Kierkegaard, relayed by Karl Barth, delivered the death blow to the historical-Jesus movement but he also rejected the *sola Scriptura* principle in the interest of an existential movement within faith (p. 94). Forsyth endeavored to shift the seat of authority from "experience" to "the experienced."

Tillich goes beyond these men in his insistence upon a contextual approach. The situation is his *discrimen*. Dr. Johnson asserts, correctly we think, that Tillich will vacillate until he openly concedes that a synthesis of philosophy and theology is what he desires (p. 129). He makes a sharp criticism of Tillich's indifference to the historical data of Scripture with interest only in the Caesarea Philippi confession. According to Johnson the facts of Scripture contain in them self-interpretation. Indifference to fact and self-interpretation can only lead to docetism.

The author treats the Lundensian theologians, Nygren and Aulen, and Nels F. S. Ferre, under the subject, "The Scientific and Normative Approaches." The next chapter, "The Confessional Approach," gives us Barth. Johnson denies that there is an earlier and a later Barth. Barth always "insisted that theology is inherently normative, and that the dogmatic form is the Word of God revealed in Jesus Christ; and he was meticulously careful, as he is today, to forestall any tendency to equate the Word of God with the Bible" (p. 162).

Dr. Johnson speaks of "The Theological Decision" in the Epilogue. Here his own position is clearly stated and one ought to read this section twice; once before reading the main body of the book, and again after having completed it.

Grateful as we are for the excellent service rendered in criticism of inadequate views of authority, we may also express our own dissatisfaction with the ultimate view of the author and the lack of criticism of Barth. Our confidence is still in the *sola Scriptura* principle which Johnson rejects (p. 191).

RAYMOND R. VAN HEUKELOM

The Case for Theology in Liberal Perspective, by L. Harold DeWolf;
The Case for a New Reformation Theology, by William Hordern;
The Case for Orthodoxy, by Edward John Carnell, Philadelphia: The Westminster Press, 1959. Pp. 206, 176, 162. \$3.50 each.

The publishers of this trilogy have rung the bell. The idea of having each of the three "live options" in the field of contemporary theology presented by able representatives was a good one, the men selected are worthy of the responsibility laid on them, each has done a fine piece of work in a brief, highly readable manner, and the books have been produced well. Moreover, the timing of the work enhances the worthwhileness of the undertaking, for theological positions are being rethought in every camp and each of the three positions has learned something from the others. Perhaps this is the reason that the positions taken are not as far removed from each other as might be supposed. DeWolf is not a left-wing liberal; nor is Carnell farthest to the right in the orthodox camp. And Hordern makes it clear that he considers his position to have overcome the weaknesses of both the other positions, so that he stands somewhere between and beyond them.

DeWolf is not concerned with trying to defend "liberal theology" or with trying to be a "good liberal" (p. 13). He wants theology to be free, or unre-

stricted so that it may be written in "a perspective unbounded by presupposed limits" of tradition or creed (p. 14). His position appears to this reviewer to leave much to be desired. Much is made of natural theology, that *bête noire* of most popular contemporary theology. It takes a brave man to espouse that cause today and it is done at some length in the present volume in the interest of reason. The author's position is valid, of course, only on the premise that unaided reason is able to do some pretty important things for itself in a religious way. The biblical doctrine of the depravity of the mind is *ipso facto* sacrificed.

Religious authority is God who "speaks to us supremely in Christ, of whom we learn primarily through the Bible" (p. 59). Only God's own word is infallible (p. 53). The cross shows us (1) our sin, (2) forgiving love, and (3) that suffering is the way in which God's love is given us (pp. 78f.). Further need for redemption through the cross is unknown. There is probably no devil (pp. 93f), possibly no angels (p. 57), an essentially Pelagian position is taken on the acquiring of sin (pp. 118f.), and the present Wesleyan position on sanctification is repudiated (pp. 132ff.). The author is true to his Methodist tradition in emphasizing Christian living.

Hordern, writing for neo-orthodoxy, takes a more popular position and one closer to that which readers of this journal are used to. Feeling that orthodoxy has failed in that it has lost rapport with the world outside the Church, and also that much of it has hardened into fundamentalism, and that liberalism has lost the gospel, he presents the other option. This is a "restored interest in the orthodox, or traditional, faith of the Church, but it has been orthodoxy rethought and reinterpreted for our times" (p. 17). The new movement emphasizes especially salvation by grace alone, sin, divine transcendence, *sola*

Scriptura and man's creation in God's image. Its leading protagonists, as might be expected, are Barth, and Brunner, the Niebuhrs, Nygren and Aulen, and the Baillies. Bultmann is originating a new liberalism and Tillich, recent years have shown, is drifting further out to sea away from Reformation theology.

This reviewer found himself in substantial agreement with Hordern's discussion on the present situation in which theology must do her work and on that of faith and reason. The author knows the problems and looks at them from the perspective of the Reformation. Moreover, he knows the chinks—rationalistic *a priori* argumentation—in Carnell's armor, as evidenced in his previous writings (p. 81), and uses his lance to good advantage. His chapter on the nature of revelation did not satisfy this reader, however, and precisely for the reasons that Carnell's chapter did. Hordern eschews "the doctrine of infallible propositional revelation" (p. 58), the Bible being only "the earthen vessel through which at any moment God may speak to man" (p. 65).

In this latter matter Carnell does an honest job of facing the difficulties of orthodoxy's position, recognizes the necessity of biblical criticism (p. 39 *et passim*), reviews the debate within orthodoxy, and, without presuming to have solved the fundamental problems, humbly wishes for additional light. Orthodoxy, according to him, is anti-dispensational, anti-fundamentalist, anti-separatist and pro-Church. Aside from his discussion of faith, which continues to be cast in too rationalist a form, he gives, in the judgment of this reviewer, an admirable defense of his position.

The reading of these companion volumes would serve as a good refresher course in theology for many "men of the cloth." They would find it good reading.

M. E. OSTERHAVEN

New Spring Books from The Westminster Press

Steps to Salvation

The Evangelistic Message of Jonathan Edwards

By JOHN H. GERSTNER. Here is a completely new and fascinating exposition of the thought of Jonathan Edwards, the greatest of all Puritan divines. Based on many hitherto unpublished sermons and letters as well as a comprehensive survey of religion in Colonial America. \$3.95

The Theology of Dietrich Bonhoeffer

By JOHN D. GODSEY. This definitive study of the brilliant and courageous theologian who was executed by the Nazis in 1945 shows why he is a direct spiritual descendant of the tallest giants of the Reformation. \$6.00

Jesus and the Future Life

By WILLIAM STRAWSON. Was Jesus afraid of death? Did he really believe in Satan? Is the unbalance between virtue and happiness corrected in the future life? These and other questions are answered in this revealing summary of Jesus' teaching about life after death. \$3.95



THE WESTMINSTER PRESS, Philadelphia 7

Darwin, Evolution, and Creation, edited by Paul A. Zimmerman, St. Louis: Concordia Publishing House, 1959. Pp. xii-231. \$3.95.

It is refreshing to read a book which takes seriously both the "book of God's Word . . . [and] . . . the book of God's works," (Francis Bacon, quoted on the frontispiece). The authors, all teachers in colleges of the Lutheran church, accept the Bible as the Word of God, and, whether scientists or theologians, or both, recognize equally that there are some elements in Darwinism and modern evolutionary thought which must be accepted as the facts they are, and which are not in conflict with the Bible itself. However, noble as this avowed aim and purpose of the volume may be, this reviewer laments the fact that this purpose was not always kept in mind. In various portions of the volume one finds weak theories and hypotheses accepted because they are more friendly to the preconceived religious notions of the author, while theories having much greater scientific weight are rejected out of hand. This is not the intellectual honesty espoused by Francis Bacon.

By far the strongest portions of the volume are its opening and closing chapters, (I and VI), and these make the price of the volume reasonable. Chapter I is an excellent resumé of the history of evolutionary thought. It also makes the point so often overlooked — Darwinian evolution is not without detractors in the fields of science, nor is it the universally accepted theory some of its unthinking proponents make it to be. It is under constant attack, which forces constant revisions.

Chapter VI is an extremely potent critique of the effects of Darwinism on the fields of religion, philosophy, psychology, education, history and its interpretation, and historical sociology. It

will bear careful reading and study and careful digestion, for it is rich fare, indeed.

The other chapters, although not of the caliber of the above mentioned, also bear careful reading, but with the thought of criticism uppermost, as they betray the fallacious attempt of the authors for an objective approach to the problem. For example, Chapter II, "In The Beginning God Created," is written with the basic assumption that Genesis, chapters 1 and 2, are not concerned with theological fact alone, but science as well. The reasoning is circuitous, bringing the reader back to this assumption, and is not really an objective interpretation of Scripture. This reviewer questions the tenability of interpreting the Hebrew words, *yom* and *min*, as meaning a twenty-four day, and as the scientific words "species" as used today, while rejecting all other interpretations of the words.

Chapter IV, "The Case For Evolution" is also weak, as the author seeks to repudiate the conclusions of scientific research on the matter of fossils and other biological evidence as being based on coincidences, or abnormal and atypical forms. There are weaknesses in the evolutionary hypothesis, but intellectual honesty should prevent us from dismissing evidence without some clearcut proof that these forms are indeed coincidental and abnormal. This the author does not do.

The strength of the volume, however, more than repays for its weaknesses, and it is one every thinking preacher should read for his own enjoyment and edification, so that he may be better equipped to counsel, train, and guide his congregation, for whom evolutionary theory, however unrecognized, has become an integral part of life. It will also serve to enable the reader to discuss the question with a degree of intelligence rather than emotion.

ABRAHAM DE VRIES

John Calvin — Contemporary Prophet, edited by Jacob T. Hoogstra, Grand Rapids: Baker Book House, 1959. Pp. 257. \$4.50.

This symposium which commemorates the 450th year of Calvin's birth and the 400th anniversary of the final edition of his *Institutes*, was written by an international group of conservative scholars. Among the authors are Pierre Marcel, W. C. Robinson, J. H. Kromminga, and G. C. Berkouwer. One wonders why a representative of the Reformed Church in America was not included in the group.

The major portion of the book consists of a number of chapters each of which deals with Calvin's views on some subject which is of importance today. For example, one chapter is entitled, "Calvin and Ethics," another, "Calvin and the Social Order." Inevitably, this results in a certain amount of repetition, and the chapters are of considerably unequal value. A few of the writers make the mistake of stating unequivocally what Calvin would say about some contemporary situation; for example, one author insists that if Calvin lived today, he would be in favor of large families. In this reviewer's opinion, Calvin was such a practical man that what he *did say* in his own situation in Geneva and what he *would say* in the twentieth century American situation would in many cases be quite different. Of course, in every case, Calvin would attempt to apply biblical truth to the contemporary situation.

This volume is especially valuable in a day when some scholars are attempting to reinterpret Calvin in order to give the impression that he agrees with them. By direct references to Calvin's writings, A.D.R. Polman, in a chapter entitled, "Calvin on the Inspiration of Scripture," conclusively disproves the contention that Calvin held a rather

liberal view of inspiration. In fact, the material presented throughout this volume impresses the reader with the truth that Calvin's basic premise always was the absolute authority of the Bible. Kromminga's chapter on "Calvin and Ecumenicity" likewise proves that while Calvin was far more conciliatory on secondary issues than many of his followers have been, yet in his insistence on the authority of the Scriptures and the importance of the fundamental doctrines taught therein, he would stand in strong opposition to many modern theologians.

In this book we find a considerable amount of fascinating information, and it would be well if every Reformed Church minister and elder read it, since, in general, our constituency knows all too little about the genius of Geneva. The material in this volume demonstrates the fact that the more directly one goes to Calvin himself, rather than to the biased views of both his friends and his foes, the more one respects this great man.

HARRY BUIS

John Calvin, The Man and His Ethics, by Georgia Harkness, New York: Abingdon Press, 1958. Pp. 266. \$1.50.

Of primary interest in this volume is the combination of author and subject. Miss Harkness has read Calvin—not only the *Institutes*, but also the *Commentaries*, and seemingly the entire *Opera*. She does her very best to be fair to Calvin, and admits to a growing sense of comradeship with him (p. 259), but the friendship has many hurdles to overcome. After all, how fair can one be to Calvin when one suffers from a strong aversion to Calvinistic theology, and seemingly lacks the theological finesse necessary to handle it? How fair can one be to Calvin when one disagrees with and

rejects the biblical teachings which Calvin expounds (e.g., pp. 114, 115, 117, 150, 160, and 227), and has nothing but gibes for his "biblical literalism" (pp. 66ff., 113, 117, 143, and 206)?

Nevertheless, Part I of the volume, which gives a 62 page biography of Calvin, is well written and pleasant reading. However, upon leaving the biography and seeking to understand Calvin's theology and ethics, the above deficiencies become far more apparent. This is not a profound book, nor does it add anything new to the debate over Weber's *Die protestantische Ethik und der Geist des Kapitalismus* . . . , other than a few cautious (and correct) modifications of Weber's overstated contentions (pp. 187-89, 193). The book does perform the service of bringing together many apt quotations from Calvin on such subjects as the devil (pp. 114ff.), domestic relations (pp. 127-156), "the Middle Class Virtues" (pp. 157-177), usury (pp. 201ff.), and the role of the state (pp. 224ff.).

In reading this book it occasionally seemed very much as if the author's ethical/economic perspective was rooted in the thirties—and with good reason. The publishers, Abingdon Press, give no information as to whether this is a reprint or a first edition. In fact, the publishers don't even state when this edition was published. It takes a close look at the copyright dates to disclose that this book was first copyrighted (and I presume published) in MCMXXXI! In a work such as this the omission of a plain statement concerning the place, publisher, and dates of preceding editions and printings exhibits considerable irresponsibility on the part of the publisher! In contrast to Abingdon's omission of these vital facts is the very commendable example of Meridian Books, publishers of Living Age Books, who in their paperback of Cullmann's *Peter* devote an entire page to a history of the progress of

the book in publication and translation.

The author, in 1931, chose to end her book without a conclusion ("it was not written to prove anything" [p. 258]), and with that we cannot quarrel. Our quarrel remains with publishers who seek to foist aging books upon the public in undated reprints.

DONALD J. BRUGGINK

The Riddle of Roman Catholicism, by Jaroslav Pelikan, Nashville: Abingdon Press, 1959. Pp. 7-272. \$4.00.

This volume is winner of the \$12,500 Abingdon Award, and its author is a professor of historical theology at the Federated Theological Faculty of the University of Chicago. Dr. Pelikan has done extremely well at presenting a comprehensive survey of Roman Catholic history in the first part of the book, and in analyzing key Roman Catholic ideas in the second part. The third part, "A Theological Approach to Roman Catholicism," has many excellent features also, though there are some attitudes expressed here which may well be questioned.

Since the first two sections cover but 172 pages, it is understandable that the treatment would have to be very cursory. Yet the author has settled upon the really significant matters. Dr. Pelikan strains to be fair to the "foe" at every point, and though this is welcome over against the raging Protestant polemic of earlier generations, it leaves this reviewer wondering whether Pelikan has not been too kind. The writings of Pelikan's colleague at Chicago, Dr. James H. Nichols, especially his *Democracy and the Churches*, give a much more realistic interpretation of the facts, and one much more damaging to the reputation of the Roman Catholic Church. This applies particularly in political, social, and economic matters.

And yet it is well to take Pelikan's point of view, and his basic motivation, seriously. It is a matter of interpretation, and Nichols is no doubt not always right.

In the third section, that of the "theological approach," Pelikan is, this reviewer thinks, more hopeful than he has a right to be. It is not that he does not document the apparent hopelessness of Protestants and Catholics engaging in more positive relationships. But after he has done this, he seems to look for some kind of a miracle to bring about that which we humans find it impossible to do. One note especially lacking is that of an evangelistic approach to Catholics. We are not asked to express pity for souls enmeshed in a system which has so many unbiblical and non-Christian characteristics, nor are we asked to pray for their deliverance. We are urged to seek a better day, one, perhaps, in which the two systems can finally become one, in spite of all. This view is so academic it can make no real claim upon us.

Nevertheless, this is one of the better books in our language on the subject of Roman Catholicism. It is eminently readable for both theologian and layman. It is up-to-date and most helpful.

ELTON M. EENIGENBURG

Luther's Works, Edited by Jaroslav Pelikan, (Companion Volume, *Luther the Expositor*, by Jaroslav Pelikan), St. Louis: Concordia Publishing House, 1959, Pp. xiii-286. \$4.00.

The whole Christian world should be grateful for the ambitious joint project of the Concordia Publishing House and the Muhlenberg Press, the publication of a new English translation of the works of Martin Luther. Type, paper, and binding are of a quality to make glad the heart of a bibliophile. The first thirty of the fifty-five proposed

volumes, of which some eleven or twelve have been published, are devoted to Luther's exegetical writings. The unnumbered volume under review is an introduction to these writings.

This volume is not only necessary as an introduction, but helpful for those who may not purchase any of the exegetical works. It contributes materially to an understanding of Luther's view and use of Scripture. The introduction in the exegetical works confine themselves to the immediate historical setting, since to do otherwise would be repetitious. Only in this volume does one get necessary help in understanding how Luther proceeds in his use of Scripture and why he does so.

Part I deals with the principles of Luther's exegesis, while Part II deals with the practice of those principles. Chapter I develops the proposition that "the history of theology is the record of how the church has interpreted the Scriptures" (p. 5), though consideration is given to other factors which influenced theology, such as the political situation in which it developed (p. 13). Chapter II presents Luther as the biblical theologian and is at pains to show that while Luther is important historically as the founder of Protestantism, and while his polemics make it difficult for objective analysis by either Roman Catholics or Lutherans, and not much easier for other Protestants, that it is as an exegete that he ought really to be judged. Luther believed that "the polemical assignment of the theologian had to be subordinated to his exegetical assignment" (p. 47).

The next four chapters analyse Luther's exegesis in the light of four components of his work as an expositor. They are: The Word of God, the tradition, the church, and the role of polemics. Luther was at war on two fronts, the Romans his enemies on the one side, and the "fanatics" on the other. Zwingli may have helped as much

as Eck in the forming of his hermeneutical principles. In every circumstance, however, the four components named above were more or less operative. In the conclusion they are again called to mind, and questions of contemporary significance to which they give rise are asked but not answered (pp. 257-260). Whatever efforts may have been made to make Luther a Nazi, Kierkegaardian, Barthian, or even a Jeffersonian (p. 33), he is actually controlled by the Word of God written in the Bible. These four chapters are especially significant and helpful to a student of the Word.

Part II presents an interesting study, very helpful to an understanding of Luther, of seven texts which relate to the Lord's Supper. They are Matt. 26:26; Matt. 26:28; John 6:51; I Cor. 10:16; I Cor. 11:24; I Cor. 11:26; Heb. 9:26. These texts are chosen as illustrations of Luther's hermeneutical principles because questions concerning the Lord's Supper "compelled Luther to think through his exegesis of the Bible as no other controversy in his career managed to do" (p. xii).

RAYMOND R. VAN HEUKELOM

Luther's Works, Volume 23 (Edited by Jaroslav Pelikan, translated by Martin H. Bertram), St. Louis: Concordia Publishing House, 1959. Pp. vii-448. \$6.00.

A growing recognition of the need for more of Luther's works in English has resulted in this American edition of *Luther's Works*. Though the translation in this edition is based on the monumental Wiemar Edition, the translators have chosen to strive for clarity rather than literal accuracy and in some cases paraphrase seemed to be the wisest procedure.

Volume 23 is a sermonic commentary on the Gospel of John, Chapters 6 through 8. The commentary on this portion of Scripture grew out of a

series of sermons preached on successive Saturdays for sixteen months between November 5, 1530 and March 9, 1532, in Wittenberg. One is amazed that such continuous exposition was possible, especially when it was accomplished under the handicap of ill health.

There appears in the sections no carefully thought out homiletical outlines or sermonic structure. It seems to be more of a free running homily. It appears that Luther started or stopped his particular sermons with regard to the clock rather than with regard to the development of subject matter.

It is obvious that Luther felt very warmly toward the fourth Gospel. In these three chapters explained in this volume, he sees the Saviour of fallen mankind vividly portrayed in the light of the idea of justification by faith. The fact that Christ is the one and only way of salvation is a matter upon which there is special stress. The relationship of the law and the Gospel is an important consideration. This is vividly illustrated when Luther says the Gospel is "the roast" but the law is only the "parsley beside it."

As one might expect, the sermons being preached at the time that they were, Luther is very conscious of the existence of the theology of Rome. Frequently, and when he does, quite mercilessly, Luther castigates the proponents of the papal prognostications. Speaking of monks, nuns, and priests, he says, "They are creatures of the Devil and of the anti-Christ who do not serve God at all" (p. 26). Frequently in his exposition he will point out that a particular text is a proper one for use against the pope.

This volume provides reading not only that stimulates the mind but that is thoroughly enjoyable because of the frequent employment of satiric and humorous illustrations. Speaking of the comparative value between Moses on the one hand and the church fathers on the

other, Luther says, "For Moses is far superior to all the fathers. Yes, next to him they shine like manure in a lantern" (p. 38).

If any serious-minded student of theology wishes to understand the theology of Luther as derived from biblical exposition, as indeed, from whence all his theology was derived, then a reading of him in this fresh and invigorating translation is indispensable.

GLEN O. PETERMAN

Geo. H. Williams, *The Theological Idea of the University*, New York: Commission on Higher Education, National Council of Churches. Pp. 95. \$1.00.

This little volume (only 95 pages) is written by George H. Williams, who is Winn Professor of Ecclesiastical History at the Harvard Divinity School. It is a revision and a slight enlargement of a previous article entitled, "An Excursus on Church, Commonwealth, and College: The Religious Sources of The Idea of a University, The Harvard Divinity School: Its Place in Harvard University and American Culture."

As revised and enlarged it was published by the Commission on Higher Education of the National Council of the Churches of Christ, United States of America, in preparation for the Second Quadrennial Convocation of Christian Colleges that was held at Drake University in June, 1958.

As such, it purports to be a contribution to the discussion of the place of religion in higher education and the recurrent tensions between church, commonwealth, and college. While the author concentrates his study and discussion on one college, namely, Harvard, he hopes that what is said of Harvard may "already belong or may be appropriated by other academic institutions in America wherever the problem of religion and higher education are under

discussion" (page 1). "In dealing," he says on page 2, "with the theological conception of one university, we are ultimately concerned with the Christian meaning of every college or university," with "what constitutes and motivates a university and the divine sanctions to which it has appealed in defending the interior life of the Republic of Letters."

Mr. Williams recognizes that no one in educational circles today would "choose precisely these terms [which he uses] with which to describe the current situation of the Christian College."¹ He hopes, however, that by getting away from all the current jargon about education and "by casting our problems in the quaint and sometimes obscure language of the theological idea of a university, we may be induced to take a fresh look at the meaning of a Christian college in the light of its storied past."² In this volume he concentrates upon the distinctive character of the Christian college and of its function in modern society. He is, therefore, not concerned to adduce utilitarian or pragmatic arguments for the existence of a college, nor to show denominational need for its continuance, much as denominations need the saving work of the colleges. Instead, he probes into history to find the theological ideas that constitute the charter of the college and have guided the process of Christian education in its development up till now.

He enumerates and discusses five such ideas or themes: (1) the military, (2) the transference, (3) the Christological, (4) the paradisaic, and (5) the critical. No short review can do justice to the rich material here discussed. The brochure must be read, pondered, and re-read to understand how vital these ideas are on understanding the nature and function of a Christian college.

In Chapter 2 he traces the five themes in the history of the university in the old world to the Reformation and in Chapter 3 discusses the survival and restatement of them in Calvinism.

Mr. Williams' brochure is one of the most basic and provocative discussions of Christian Higher Education with which I am familiar. When we talk of the mission of the Church, we generally exclude Christian Education. Mr. Williams shows from a detailed study of its history that it must not be excluded but considered a part of that mission. A conscious awareness of its nature and function is very much needed in our Reformed Church. I recommend its thoughtful perusal by ministers and intelligent laymen.

¹Quoted from *The Christian Scholar*, Vol. XLI, Autumn, 1958, p. 196, which is an address Mr. Williams gave at the Drake Convocation on a similar subject.

²*Ibid.*, p. 196.

G. T. VANDER LUGT

A Philosophy of Adult Christian Education, by David J. Ernsberger, Philadelphia: The Westminster Press, 1959. \$3.75.

For those ministers who seek to clarify their role as educator in their total ministry, this book comes as a fine stimulus for thought and action. Basing his concept of adult education on the Reformation doctrine of the church with its emphasis on the teaching function, Mr. Ernsberger suggests that the teaching ministry once again take primacy in the church and that the minister see his other roles in relation to this central focus.

Citing the fact that at present most of the pastor's ministry is either to individuals in private counseling or to the entire congregation at once, the author stresses the need for more small face-to-face groups in which the participants, through not only the language of words but also the language of relationship, experience a Christian community within which God reveals himself. In this way the minister can communicate

more effectively with the congregation, and by preparing lay leaders for such groups, is also encouraging the priesthood of believers as members are trained to minister to one another.

One of the most praiseworthy elements about this book is the fact that the author does not let group dynamics techniques take precedence over the given content of the Christian message. While utilizing the finest insights of group work, he constantly lays before the reader the theological purpose of adult Christian education, pointing out the limitations of any educational method as an end in itself.

His analysis of the basic needs of the laity today is quite condensed, yet it presents real considerations for the adult educator. The anxiety of living in a culture where social relationships are essentially manipulated and human character primarily "other-directed," the naïveté of the laity in regard to the Bible, the resultant divorcing of ethics from a biblical theological foundation—these and other insights cause one to rethink the whole area of adult education.

The section on the contribution of small group study in relating the Christian faith to these needs points the way to a highly relevant type of adult Christian education. Of special significance is the emphasis upon the ministerial role, not as the authoritarian "religious expert," but rather as a leader who together with the learners is being confronted by God's Word.

This book contains little about adult education that has not already been said recently by experts in the field. But as a thorough, theological articulation of adult education as a vital part of the purpose of the church in the Reformed understanding, it is highly recommended to all pastors and Christian education workers as basic reading.

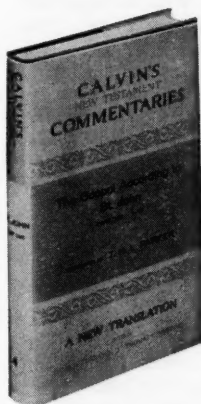
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SHORTER REVIEWS

The Letter to the Galatians and Ephesians, by William Barclay, Philadelphia: The Westminster Press, 1958 (second edition). Pp. xii-219. \$2.50.

The Letter to the Philippians, Colossians, and Thessalonians, by William Barclay, Philadelphia: The Westminster Press, 1959 (second edition). Pp. ix-253. \$2.50.

Here are two commentaries which are a part of the Daily Bible Study Series, first published in Scotland in 1954. The small, handy books are beamed at the layman who is looking for a brief, yet scholarly comment.

Each commentary is prefaced with a short but complete and up-to-date introduction. Problems are answered from a traditionally conservative point of view, although with new force and logic.

Barclay offers his own translation, one similar to the current modern speech translations. In the commentary a paragraph is translated, which is followed by a page or two of exposition. The author's comments stay with the text, are relevant to the man on the street, and beautifully illustrated.

These volumes do not give the reader a word by word exposition of the text, but rather a bird's eye view of the Word of God. Barclay dips down closer to inspect and expound more fully some of the passages in the Epistles.

The author looks upon the Bible as the Word of God, and finds himself among those who subscribe to the historic, evangelical and apostolic faith.

The volumes in this series cover the entire New Testament, and can be used very effectively by teaching laymen and reading people in our Churches.

Clergymen who want to preach through the Word of God, book by

book, desiring to read through and study one commentary each week, will find great help and inspiration. Here you find a good middle ground between devotional commentaries or the lengthy, involved scholarly works.

JAMES W. BAAR

The First and Second Epistles to the Thessalonians, by Leon Morris, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. Pp. 274. \$4.00.

The New International Commentary on the New Testament is an excellent commentary and can be highly recommended to seminary students and ministers. The set is produced with the express purpose of containing the two most important features in a commentary; it is designed to be conservative (that is, having a high view of inspiration) and to be scholarly.

This volume is written by Leon Morris, the Vice Principal of Ridley College, Melbourne, Australia. Morris displays an up-to-date knowledge of other commentaries and books on related subjects including the Dead Sea scrolls. The comments are based on a careful study of the Greek, but the more technical aspects are placed in footnotes, thereby making the book useful for those with varying degrees of training. Morris handles the controversial aspects of the second coming (the most prominent subject in these epistles) in a commendable fashion. He insists that we mustn't read more into the text than is actually there.

The passage on the "Man of Sin" is the most difficult in the two epistles. Morris believes "the falling away" refers to rebellion rather than to apostasy within the Church. The Man of Sin is neither a Roman emperor nor a pope nor a series of either, but an individual who will appear at the end of the age.

He thinks "that which restraineth" is probably the general principle of law. He wisely adds, "But this too is speculation. The plain fact is that Paul and his readers knew what he was talking about, and we do not." (p. 227). How could we better conclude than with Morris' statement: "His unfolding of the picture is not with a view to provide them with a timetable. . . He writes to assure them that whatever happens God is over all" (p. 229).

HARRY BUIS

In His Service, The Servant Lord and His Servant People, by Lewis S. Mudge, Philadelphia: The Westminster Press, 1959. Pp. 176. \$3.00.

The Rev. Mr. Mudge is the able Theological Secretary of the World Presbyterian Alliance which has its offices in Geneva, Switzerland. This book is a by-product of studies made in connection with the eighteenth General Council of the Alliance, which met in Brazil in July and August, 1959. The subject matter is organized along the lines of the report of that Council so that the materials which it published and this book can be studied side by side. The chapter subjects are the themes of the conference.

The first chapter shows us "The Servant Lord and His Servant People." The four that follow speak of the service of Theology, the Christian, the Church, and the State. Service is always of God. In worship, for instance, it is not the minister who is the actor and the congregation the critical audience, but the church is the actor for which the minister serves as prompter and God is the judging observer. So theology is first a rejection of rationalization in preference of confession of what God has done, then a living dialogue between those who have made the confession, and finally a witness to the Gospel

which is a reality even before we proclaim it.

The language is not at all technical. Laymen should enjoy the work. The subject needs to be reconsidered by each of us again and again.

RAYMOND R. VAN HEUKELOM

The Bible On The Life Hereafter, by William Hendriksen, Grand Rapids: Baker Book House, 1959. Pp. 222. \$3.95.

Every twenty seconds some American dies. No wonder we are curious about death and eternal life. Because so much superstition and opinion clutter our doctrines of eternity, a book like this is much needed.

Its author, Dr. Hendriksen, is a qualified scholar and teacher who has never lost sight of the "grass-roots" people. He is well known, even beyond his Christian Reformed Church, as author, lecturer, seminary teacher, and pastor.

In approaching his subject, he recognizes our current interest in Christianity as a life, but reminds us that the Christian life includes the future. Without an adequate consideration of eschatology (last things) all of our other doctrines remain incomplete. And very practically, recognition of a blessing to be inherited "encourages men so to live that this reward will be theirs."

Dr. Hendriksen ignores no issue. He appeals to the scholarly mind. He is not an echo, but if necessary is willing to disagree even with men like Dr. A. Kuyper. He deals with the deep and controversial: Definition of the soul, Armageddon, the millenium. But his simple style does not discourage the untrained reader. In fifty short chapters he expounds such themes as: What are souls in heaven doing? Is there direct contact between the living and the dead? Is there progress in heaven? Are all those who died in infancy saved?

The author regrets the widespread differences of opinion on eschatology, and credits it to the human inclination to reason beyond biblical data. Therefore, according to the title, his book is biblically oriented.

Short chapters, unburdened wording, easy reference arrangement, and complete indexing make this book easy to use. This, plus the discussion questions at the end of each chapter, also make it a good group-study book.

HARLAND STEELE

L. D. Twilley, *The Origin and Transmission of the New Testament* (A Pathway Book), Grand Rapids: Eerdmans, 1957, Pp. vii-69. \$1.50.

In these few pages the author gives a brief outline of the early days of the Church and traces the origin of the individual writings of the New Testament. By-passing the formation of these individual writings into the canon of the New Testament, a grievous omission, he discusses the transmission of the New Testament text in terms of the ancient versions and the fortunes of the Greek manuscripts. The last two chapters are an elementary account of some textual criticism matters, including brief comments about materials and methods. Two maps, one on Paul's missionary journeys and another on the geographical distribution of local texts, together with nine small figure-drawings, a selected bibliography and an index, complete this amazing little booklet of sixty-nine pages.

While much in this highly compressed account is praiseworthy, the work would have achieved greater stature and usefulness if the author had extended his discussion at several crucial points, and made the book comparable in length with other titles currently appearing in the *Pathway* series.

RICHARD C. OUDERSLUYS

From Earth to Sky, by Flossie E. Mills, New York: Greenwich Book Publishers, 1959. Pp. 62. \$2.00.

This is a small book of refreshing devotional readings. There are thirteen meditations averaging about two pages each. Each meditation is prefaced with two Scripture verses and concluded with a poem pertaining to the subject. The latter part of the book contains eighteen original poems of the author, also prefaced with Scripture verses.

This is fine devotional reading for the average Christian. The meditations are well-written and contain some wholesome thinking. The author expresses a worthy concept of Christian living which includes a dynamic relationship with God and a sense of responsibility toward our world. She seeks to call us away from the deadness of worldly thinking to the vibrancy of the life that God intends for us.

There is further beauty and inspiration in the poems at the close of this volume. This book is not a "must" for your library, but it does provide some profitable meditative moments.

J. ROBERT STEEGSTRA

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